The LUTHERAN

PLANNING A PREACHING MISSION

Ohio congregation's program is one of many in ULCA this fall

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OCTOBER 24, 1951

10 CENTS

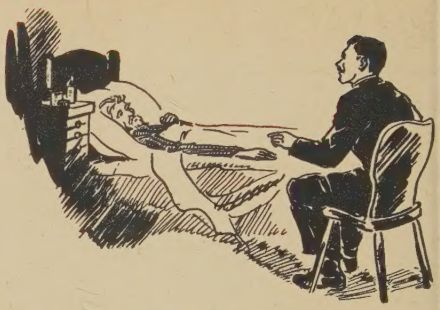
That Time In Life

THE COUNTRY PASTOR was called to the bedside of a dying farmer who had been a faithful church member and a good Christian. He found the farmer disturbed and unhappy over the rather sudden knowledge that death was near.

"Always," he said, every muscle of his face strained, "I told my family I wanted to know if a doctor ever told them my time was here. I wanted to make my final peace with God and all my folks and friends. Now that I know the time is here I just can't make myself happy like I thought I'd be."

The pastor sat still for a long moment collecting his thoughts. Looking at the misery in his friend's face, he knew he must not fail. Placing his hand on the man's shoulder in a brotherly fashion, he said, "Do you remember that several times you were in the back fields working when I came to visit you? Sometimes as we walked toward your home through the valley there were shadows all about us, while there was bright sunshine on the hills above."

The farmer's face brightened at the



recollection of a fond memory.

"I remember that well," he replied "for I sure liked to see the dark below and the sunshine above."

The pastor smiled and softly suggested "You are in the shadows now, but there' sunshine just beyond on the heavenly hilltops."

THIS TIME THE FARMER RETURNED the pastor's smile. "Guess I just needed someone to remind me," he reasoned "Sure is odd how often a man can repeat words like, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil' and then when you come to that time in life you somehow just forget to apply them to yourself."

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Dr. Ralph Loew, pastor of Holy Trinity Church, Buffalo, confers with the Rev. Harold Albert of First Church, Columbus, Ohio, on a preaching mission to be held there on Nov. 4-9. Dr. Loew is a son of the Ohio congregation. Hundreds of similar preaching missions are planned this fall throughout the United Lutheran Church in America.

THE CHURCH IN THE NEWS

United Lutheran Church needs treasurer

In a third of a century no officer of the United Lutheran Church had resigned. This month Treasurer Henry Beisler broke the precedent prevailing since the church was organized in 1918.

Tasks of the treasurer had increased heavily since Dr. Beisler took office in 1944. To have some time for his family and his work, the 65-year-old businessman felt he should give up his office at the end of 1951.

"To serve as treasurer of the United Lutheran Church in America has been one of the great joys of my life, but I feel that the time has come when it is in the best interests of all concerned that this action be taken," announced Dr. Beisler at the Oct. 11 meeting of the Executive Board. "It is my sincere hope and prayer that God will continue to make it possible for me to serve in some other way in our beloved church."

The office of treasurer in the ULC is a part-time, non-salaried position. It was held by Dr. E. Clarence Miller, a Philadelphia banker, from 1918 until his death in 1944. Dr. Beisler, president of the Beisler-Weidman Corporation, manufacturer of paper products in Belleville, N. J., was elected to the office by the ULC Executive Board, and re-elected at each convention of the church since that time (*see "In Conclusion"*).

Someone to take the office Jan. 1 will probably be elected by the Executive Board at its meeting on Dec. 5-7.

UN hasn't failed

Six years ago on Oct. 24 the United Nations had come into existence. Even brash optimists couldn't claim that it had progressed very far toward its goal of

DR. HENRY BEISLER
Resigns

"saving succeeding generations from the scourge of war."

But the UN shouldn't be written off as a useless piece of machinery, the National Council of Churches warned. "When viewed in the perspective of our times, the United Nations has not failed. Against great odds, and unforseeable difficulties, the United Nations adheres steadfastly to its purpose," the NCC statement asserted.

The UN hadn't managed to bring atomic weapons under international control. It had been unable "to bridge the chasm between Russia and the West." But it had "helped still the guns of conflict in Palestine, Kashmir, and Indonesia. Its pressure has been felt in many other areas of political disorder where, but for the processes of conciliation, large-scale hostilities might have broken out."

Church people should "support the

United Nations with their prayers and their allegiance," the NCC advised. "In this hour of peril the Churches of Christ in America should lift their voices in support of the one international organization without which the whole world might even now be engulfed by war. It would be a calamity if the thinking Christian people of our country were to despair of the United Nations, or cast doubts upon its potentiality as an agency for the promotion of international peace and security."

Quakers report on Russia

A handful of English Quakers had peeked behind the Iron Curtain in July. Communists had let them come to Russia to explain their ideas about peace. This month one of them, Paul S. Cadbury, was in Philadelphia telling about what he had seen in Moscow.

"The Russians, contrary to our own expectations, have a fairly high standard of living; about the equal of that in England," Mr. Cadbury reported. "Everyone we met and nearly everyone we saw in our travels appeared contented, and adequately clothed and fed.

"They are entirely ignorant of conditions in the world outside. Though justly proud of their record of literacy and education of the masses over the past 30 years, they measure everything by their own standards and against their own past. They think of England as Dickens described it in *Oliver Twist*. Their children are reading this book in school.

"They have been told, and they believe, that business interests in America and Great Britain want war, or a state of near-war, because it is profitable to them. This 'dollar urge' is something the Russian workers understand, because it has been instilled in them to encourage full production."

Concerning two church services the English visitors attended, they reported:

"Never have we felt as close to the presence of the living God. The Russians have a religious instinct which may well confound those who look to the complete secularization of the Soviet Union. There is clearly laid upon Christians everywhere the duty of reaching out constantly in prayer and active friendship toward their fellow-Christians in the Soviet Union."

Zeidler declines Iowa presidency

Last month the Iowa Synod had elected the Rev. Clemens H. Zeidler of Appleton, Wisconsin (Northwest Synod), as its first full-time president. It was the first time in ULC history that a synod had gone outside its own borders to select a chief executive.

While the synod convention was still in session a telephone conversation with Pastor Zeidler resulted in "tentative acceptance, subject to a meeting with the Synodical Board," reported the Rev. F. R. Ludwig, who is the synod's acting president.

This month Pastor Zeidler announced that, after careful study of the Iowa situation, he had decided to decline the call. "I feel it unwise for me to assume the presidency of a synod wherein I had never served," he stated. "The Lord has not placed it in my heart to accept the call when it became apparent to me that there are leaders in your synod who could effectively and with great consecration serve as president."

Iowans weren't satisfied to take "no" for an answer. "The door was not entirely closed on the matter," reported Pastor Ludwig. "Another meeting with the Synodical Board or even the entire synod might reverse the decision." Pastor Zeidler has agreed to discuss the question with the synodical board Oct. 29.

Philadelphia deaconesses offered home

It had looked as though the deaconesses of the Philadelphia Motherhouse might join the world's millions of homeless refugees. Their large training school and residence building adjoins the Lankenau Hospital which is up for sale. Within a few years the hospital will move from its central-city location to a new $6 million structure now being built in the Philadelphia suburbs.

It would be logical to sell the deaconess motherhouse along with the hospital. But the selling price of the 60-year-old buildings would not cover the cost of new structures for the training school, residence, and old people's home required to continue the work.

This month the skies over the Philadelphia Motherhouse brightened suddenly. Miss Mary Ethel Pew of the wealthy Pew family (Sun Oil Company, Sun Shipbuilding, etc., etc.) had proposed to give the deaconesses a large home adjacent to the Joseph Pew estate in Ardmore, a Philadelphia suburb.

To the ULC Executive Board this month came a report that "the proposed gift includes a three-story stone building and an adjoining two-story house of the same construction, both erected in 1928, completely renovated to provide 50 bedrooms, a library, chapel, and other essential space for the operation of the Motherhouse and its training program."

One problem remaining to be ironed out was whether Ardmore zoning restrictions might bar the transfer of the deaconess school to the new location.

Reason for gift

There was a good reason why Miss Pew didn't want the Philadelphia deaconesses to move too far away from the new Lankenau Hospital in which she has been greatly interested. Although a half-dozen of Philadelphia's hospitals are world-famous, none has a higher rating for nursing care than the deaconess-supervised Lankenau.

"Lankenau-trained nurses are the best in the city," competent physicians agree.

Gift of the Pew property, it was stated this month, "is offered without any other wish or influence than the desire to be of service to the deaconesses of the Philadelphia Motherhouse . . . The donor, however, offers this gift in good faith that the Motherhouse continue deaconess service to the Lankenau Hospital to the full extent of its ability."

Philadelphia deaconesses, who have staffed the hospital since John D. Lankenau brought the first ones from Germany in 1884, had no intention of giving up their connection with the hospital if they could help it.

No decision required by Wartburg

It would not be necessary for the ULC Commission of Adjudication (the church's "supreme court") to reach a decision on the case of the Wartburg Synod vs. the ULC Executive Board. The Synod had protested an Executive Board ruling on establishing mission congregations.

The ruling applies to "linguistic synods" —those including numerous congregations using a foreign language as well as English—and provides a means of preventing competition for mission fields among synods having overlapping territory.

This month the executive board had word from the Wartburg Synod's president, Dr. R. R. Belter, that the Synod "has decided to drop its case." That meant that the policy regarding mission congregations, which had been suspended when the case was appealed for adjudication, would now be in effect.

Another case

The Commission of Adjudication still had a problem on hand, even with the Wartburg case withdrawn. On Oct. 1 it had heard the arguments of the Central Pennsylvania Synod vs. the Board of American Missions regarding financial aid for the Church of the Reformation near Media, Pa.

The board refused to grant the congregation a salary allowance because it had called as pastor a man who had never attended a Lutheran theological seminary.

The Commission has until the end of October to make its report. Members of the Central Pennsylvania Synod or of the Board of American Missions could appeal the decision of the Commission to the 1952 convention of the United Lutheran Church.

To bring the Commission membership to full strength the Executive Board this month elected Dr. A. A. Zinck of Milwaukee to succeed Dr. George J. Gongaware who died June 24.

Executive Board decides

Members of the United Lutheran Church Executive Board had an easier time than usual at their October meeting . . . there were only 92 mimeographed pages of reports that had to be discussed. Some decisions were:

¶ The 1952 ULC convention in Seattle will begin with the celebration of Holy Communion on Wednesday evening, Oct. 8, rather than on Thursday morning, the ninth. (Convention closes Oct. 15.)

¶ Approved payment by the United Lutheran Church of the "employer's share" to the contributory pension fund of pastors who are reserve chaplains in the U.S. or Canadian armed forces and who are called up for extended active

SUNDAY SCHOOL OVERFLOW

This fall enrollments in church schools all over America were at an all-time high. In Asheville, North Carolina, the Malvern Hills Presbyterian Sunday school was obliged to use a parked bus for extra classroom space. In Plymouth, Indiana, churches were using an automobile trailer, parked near public schools, as a meeting place for "dismissed time" classes for elementary school pupils (Religious News Service photo)

duty. These men are obliged to sever their connections with the congregations they have served, and as chaplains "are serving the entire United Lutheran Church in America in their ministry to the personnel of the Armed Forces," the board was told. Payment of $120 per chaplain per year to the pension fund will require special provision of funds by the Allocation Commission and future convention action regarding the church budget.

¶ Recommended that the Virginia Synod remain outside the Virginia Council of Churches until the council so modifies its constitution that it will be specifically a council of the constituent churches. (The Virginia Synod left the Virginia Council in 1950, and has been studying the question of re-entering.)

¶ Made progress toward appointment of "friendly visitors" from Canadian synods of the United Lutheran Church to meetings of the Canadian Council of Churches and its departments, and "fraternal delegates" to the Council's Department of Ecumenical Affairs. (Four of the six ULC synods having congregations in Canada have reached decisions on this question.)

¶ Heard officially from the Synod of Western Canada that it is interested in a proposed merger of Lutheran churches of the Dominion in a Lutheran Church of Canada. The Western Canada Synod was advised to "act in concert" with "all the other Canadian synods of the United Lutheran Church" in proposed negotiations for a merged church.

¶ Approved the plan of the United Lutheran Synod of New York to change its name to "United Lutheran Synod of New York and New England." The synod has 24 congregations in Connecticut, 7 in Massachusetts.

¶ Gave encouragement to congregations in Puerto Rico and the Virgin Islands to seek admission in the United Lutheran Church as a "Caribbean Synod." A proposed constitution was given tentative approval.

Social security for pastors

"There is no reason why pastors should not be afforded the same protection as other citizens against the hazard of dependency in old age," said the National Lutheran Council's Division of Welfare. Division leaders decided to ask presidents of the eight churches of the National Lutheran Council to look into the question of inclusion of clergymen in the U.S. social security provision.

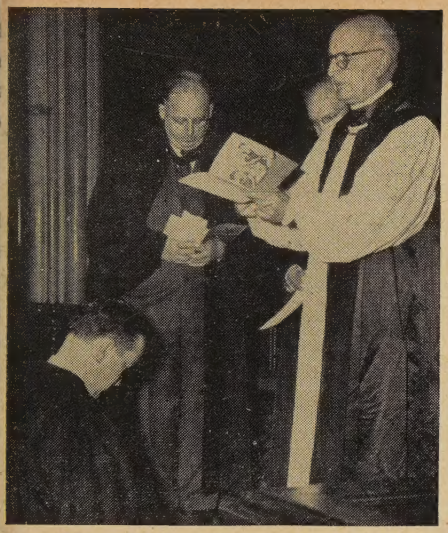
There wouldn't be any problem of separation of church and state, they said. Pastors already get from the government the same police protection, fire protection, protection of civil rights that other citizens get, "without endangering the doctrine of the separation of church and state."

Because most pastors get low salaries and usually do not own homes at time of retirement, they are in special need of old age benefits. The church pension plans could be fitted into the social security plan. Each clergyman should be permitted to decide for himself whether or not to be enrolled for social security. New U.S. laws adopted last year permit laymen employed by churches to enroll, but do not require enrollment.

Radio ban lifted in Peru

Protestants in Peru were in the same situation as Protestants in Argentina. They couldn't put any radio programs on the air. But this month at a conference of Protestant radio experts in Quito, Ecuador, it was reported that the ban has been lifted in Peru and that Protestants have begun broadcasts.

Delegates to the conference expressed



NEW MAN FOR STEWARDSHIP

Leader in educating Protestants in more generous giving to their churches is now the Rev. Thomas K. Thompson, installed recently as executive secretary of the National Council of Churches, department of stewardship. Conducting the installation were Dr. Clarence C. Stoughton and Bishop Henry Knox Sherrill

hope that broadcasting freedom might soon exist throughout Latin America. Protestants are now kept off the air only in Argentina, where a ban on non-Catholic broadcasts has existed for the past two years. A recent promise of General Juan D. Peron to lift the ban has failed to materialize.

Delegates, who came from Mexico, Costa Rica, Panama, and Ecuador, took steps to create a Latin American Protestant radio chain. They also formulated technical standards to govern the production of recordings and radio programs.

Messages of support were received from Protestant broadcasters in Bolivia, Haiti and Guatemala, as well as from Evangelical recording studios in Argentina and Mexico. The conference was held at the installation of Station HCJB, "the Voice of the Andes," which has been broadcasting religious programs in different languages over a wide area for the past 20 years.

Catholic employees strike

Two hundred Roman Catholic girl workers in a pajama factory at Claudy, Northern Ireland, went on strike when their assistant forewoman returned to the factory from her honeymoon after having married a Protestant and "turned with him."

The assistant forewoman, Cecilia Farren, married Robert Reilly, a Presbyterian, despite opposition of her friends and relatives. Before the ceremony she had been received into the Presbyterian faith. On Mrs. Reilly's return to work the Catholic girls demanded she be dismissed. The management refused.

Alabama Catholics get rule

Marriages between Catholics and non-Catholics may be held in churches of the Mobile (Alabama) Roman Catholic diocese after Oct. 15.

An announcement to this effect was authorized by Bishop Thomas J. Toolen. In the past, marriage ceremonies between Catholics and those of other beliefs performed by Catholic priests in the Mobile diocese have been permitted only in church rectories.

Fewer barrooms

There was good news this year, said the Woman's Christian Temperance Union president, Mrs. D. Leigh Colvin. The number of tax stamps issued "shows nearly 10,000 fewer booze retailers," she said. This "sharp drop" in the number of bars and liquor stores is "the first decrease since the war years."

Tavern keepers, said Mrs. Colvin, "have recently complained loudly and bitterly about their loss of patronage."

World News Notes

Britain pushed around

For a century (1815-1914) Britain had come closer to ruling the world than any other nation ever had. But schoolboys of the 21st century will be studying about how, in the middle of the 20th century, Britain's empire was suddenly whittled away.

After Iran had come Egypt. If the British could be driven from the Iranian oil wells, why couldn't they be wedged loose from the Suez Canal, asked the Egyptians. And, best of all, the million square miles of the Anglo-Egyptian Sudan might be taken over exclusively by Egypt. This month the Egyptians served notice on the British to get out quickly.

It wouldn't be hard for the British to handle their difficulties. Battleships steaming into the trouble spots . . . a few regiments of soldiers marching ashore . . . threats to enforce the British privileges with arms would ordinarily be enough.

But by 1951 the situation had changed. The shadow of the Soviet Union falls across the map everywhere. If the British attack, the Russians can offer themselves as the big brothers of the Near Eastern countries struggling for their rights.

The decline and fall of the British empire had left a tremendous hole in the world's power politics. There would be no stability until the U.S. or the Russians achieve world control—or until some new international authority can gain sufficient strength to police the restless planet.

Iran oil crisis affects motorists

The question of who shall operate an oil refinery in Iran is probably not foremost in the thoughts of an American motorist as he pulls up at his gas station and says "Fill 'er up." However, nations are so interdependent in today's world that events many thousands of miles away can affect our everyday living. According to Thomas L. Apjohn, assistant director of the Refining Petroleum Administration for Defense, the current dispute between the British and Iranian governments can possibly lead to far-reaching curbs on passenger car use next year.

Speaking to the Society of Automotive Engineers in New York, Mr. Apjohn pointed out that the U.S. normally imports 635,000 barrels of petroleum products from Iran each day. The closing of the Abadan refinery has cut us off from this source of supply.

Competition from the Japanese

American businessmen for a long time had no worries about Japanese underselling them in world markets. Japan had nothing to sell. But this month things were getting back to normal.

Even in the U.S. market on an item such as sewing machines, Japanese were pulling ahead, said The *Wall Street Journal*. A Japanese-made machine was on sale in New York City for $89, and looked almost like the $152.50 American-made Singer. There had been 300,000 of the machines shipped in a year.

From Europe too there had been sewing machines, especially from Italy but also from Germany, Switzerland, and Sweden. And if Europeans and Asiatics did not have something to sell Americans, they would not have dollars to buy the American products they need themselves.

Whose Zion is it?

After existing three years, the Republic of Israel still has no exact frontiers. It occupies the major portion of Palestine, but the Negeb, which includes most of the Jordan River, is under Arab control.

Israel's declaration of independence stated that the new nation would be based "on the precepts of liberty, justice and peace taught by the Hebrew prophets." Its constitution set up a legislative chamber, the Knesset, with 120 members elected by the people.

From the first days of the republic, two definite trends in Zionism were visible. There was a strong party of orthodox Zionists who hoped to set up a land based on the laws of the Old Testament, adhering to all rites and ceremonies. A still larger group of General Zionists sought a land based on racial strains rather than religious beliefs. While these held to some ancient Hebrew practices, they were mostly reformed Jews. A third and still larger group wanted an opportunistic socialist country patterned along Western lines.

Years of terrorism waged by an illegal army, Irgun Zvai Leumi, and the Stern Gang, caused social and political upheaval and resulted in driving from Palestine thousands of Arabs who had inhabited the land for many generations. Although civil disorder has been cut down, no effort to repatriate these Arabs has been made. Their present homeless state constitutes one of the world's major refugee problems.

Government is strengthened

For most of its three precarious years, the Israeli Republic has been under a coalition government of Premier David Ben-Gurion. Last week Ben-Gurion's Mapai (socialist) and religious bloc combination again gained a vote of confidence from parliament. Opposition parties remaining out of the government were the anti-socialist General Zionists (the extreme right) and the pro-communist Mapam (the extreme left).

Problems of growth within the land are besetting the government. The large influx of oriental Jews has pleased the orthodox group, but has troubled the socialists who see a reduced standard of living throughout the land because of unemployment and the lack of skills of these new immigrants. Since the constitution characterizes Israel as the national home for Jewish people and directs the admission of every Jew who desires to settle within its borders, the Knesset faces a serious situation. "Better-class" Jews no longer want to settle in Palestine because of economic and social conditions, while continued arrival of unskilled, unlettered, and poverty-stricken peasants lowers the standards of living.

Peace talk

The UN's partition of Palestine led to a brief war between the Arab states and the Israelis. A two-year armistice has halted most hostilities, and a conference to discuss possible peace negotiations has been underway in Paris under UN auspices. Control of the precious water supply and resettlement of refugees figure along with boundary questions in any final decision.

Israel looks upon the United States as its best friend and strongest supporter. Financial support for the government has come largely from private sources in the U.S. At present a large Israeli bond issue is being floated in America. Several American industries have set up plants in Palestine. The U.S. government, along with Great Britain, has been the chief sponsor of Israel's political fortunes.

Whether we admit the resemblance or not, we have been compelled to adopt the wailing infant on our doorstep. It's our baby. Since at the tender age of three it shows evidence of becoming a problem child, the harried parents have a real job on their hands in bringing it up.

SCHOOL SEGREGATION CHALLENGED

CASES INVOLVING racial segregation have been appearing on the docket of the U.S. Supreme Court with increasing frequency. In each instance the high court defines sharply the issues to be discussed and decided, and declines to be drawn into a consideration of the broader issues involved.

The American educational system has provided the setting for a number of racial segregation cases reaching the Supreme Court. The result of recent decisions has been to establish the principle that Negroes and other minorities have a right to equal educational opportunity. In some cases, schools that are unable to provide "separate but equal" facilities have been forced to permit exceptions to segregation in order to achieve equality.

Proponents of non-segregation have been seeking a case which would bypass lesser issues and challenge squarely the principle of segregation. Such a case is pending in the Court of Appeals of the District of Columbia, and may come to the Supreme Court.

Is segregation constitutional?

A GROUP of Negro students sought admission in 1950 to Sousa Junior High School in Washington, D. C., and were denied on the basis of color. They brought suit against the Board of Education, not claiming that Negro schools were inferior but contending that segregation itself is unconstitutional.

District Judge Walter M. Bastian dismissed the suit, but made the remark that this case would make history. His decision was appealed to the D. C. Court of Appeals, where it will probably be considered before the end of the year.

Meanwhile, the litigants entered a plea asking for a three-judge court to consider the segregation issue, since the questioning of constitutionality is of such basic importance. District Judge Matthew F. McGuire denied the request, ruling that no substantial constitutional question was involved.

McGuire's ruling was appealed to the Supreme Court. After reviewing the history of the case, the Supreme Court gave Judge McGuire 30 days in which to defend his action in refusing the request for a three-judge court.

IF THE SUPREME COURT rules that a substantial constitutional question is involved, it may order the lower court to set up a special three-judge bench to weigh the merits of the argument against segregation. That bench's decision could be appealed to the Supreme Court.

Similar three-judge courts in South Carolina and Kansas have recently ruled that segregation in public schools is not in itself unconstitutional. Both of these have been appealed to the Supreme Court.

It seems inevitable, therefore, that within the next few months, a clear-cut judicial decision will be made by the highest court in the land as to the practice of segregation in American schools. The nature of the decision may solidify or disrupt our present social and educational pattern.

Legal decisions, however sweeping, cannot change overnight the mores and attitudes of people. Courts can introduce overdue reforms and enforce external justice. But the real motive power for basic improvement in race relations lies in the exercise of Christian love. In this area, the church needs to overtake the courts and assume its rightful place of constructive leadership.

—ROBERT E. VAN DEUSEN

IT'S YOUR UNITED NATIONS

By SANDRA WHELAN HITTSON

Individual citizens have power to influence the world toward peace through their combined support of the UN and its many agencies

"However much they may disagree on other matters, all men agree that plenty is preferable to famine, health to disease, knowledge to ignorance, and communications and exchanges to isolation."

—Dr. Jaime Torres Bodet,
Director-General of Unesco

"YES, I BELIEVE IN THE United Nations," the average citizen will affirm, but when you ask him what he is doing to help, he looks at you blankly and replies, "What can *I* do? I'm only one person."

Any union is only as strong as the sum total of its components—in this instance, the nations—and each separate nation is only as strong as the sum total of its individual citizens. The strength of America is determined by the day-to-day moral, spiritual and political temper of the people. Today that temper is the weathervane for the whole world. War doesn't just *happen;* it is generated from the will and mind of the people. And so is peace.

BELIEF IN THE ABILITY of the individual to influence the world has grown tremendously in the last 20 years. If it grows fast enough within the next five years to affect the majority of the people in the member nations of the UN, we will have peace. If you want peace, start building toward it today by creating an atmosphere of peace by realizing the full implications of the fact that this is a world of *individuals,* of which you are one. The following 10 points are a good beginning:

1. Know your United Nations, its structure, function and work. Keep a copy of the United Nations Charter in your library. If you are going to purchase a building, you don't just stand outside and give it a quick once-over; you want to know the lay of the rooms, the quality of the material and a dozen other things. And if you are going to live in the structure of peace created by the United Nations, you will need to know its interior. Write to Columbia University (official distributors for United Nations literature) to obtain pamphlets and charts. Study them with your family. As you become familiar with the way the strong foundation of the UN is anchored deep in the life of the earth's millions, you will come to have confidence in the structure of peace that is slowly and laboriously being constructed.

2. Stop talking about war—even "cold war." Such talk generates fear and suspicion, in which peace cannot grow. War is *not* inevitable, any more than is peace. We will have what we create. If we all think, plan and work to win the peace just half as conscientiously as we did to win the war, we will win the peace surely. Keep your mind at all times oriented toward peace and understanding.

3. However, do not go to the opposite extreme and try to escape responsibility of action in the thought that wars begin solely in the minds of men. Certainly the

UNESCO Conference in Session
American delegate is addressing meeting at Paris

mind makes the final decision, but conditions of poverty, disease and frustration determine to a large extent whether the mass mind is oriented toward war or peace. Support the Point Four program in every possible way. Rebuff all complaint against "sending half our money to feed the foreigners." Peace cannot exist in a world half well-fed and half starved.

4. Repudiate the idea that America has a monopoly on the concepts of peace and freedom, and therefore the world should dance whenever we pipe. Our concepts have produced for us a richer material life through a chain of circumstances. In shaping our way of life we have borrowed freely from ancient traditions of culture and concepts of human dignity and liberty that have been known for centuries in Europe and Asia. We are simply the most fortunate people in a common civilization, to which all nations and all races have contributed. Certainly we have contributed much to modern civilization. Our democracy is acknowledged by the world to be the finest in history. We had space in which to grow and develop, while our friends across the seas were crowded into small nations hemmed in by other small nations, and all separated by a thousand artificial barriers of prejudice and misunderstanding.

5. Forsake isolationist thinking. Our world is so closely interdependent that a simple event like a lone pilot flying around the world in an attempt to set a new speed record involves a dozen or more international institutions and agreements. And how much more true this is of all the complex intricacies of trade, communications, science and a thousand other things that make up our way of life.

6. Do not be misled into believing America or the United Nations opposes communism as an ideology. Both oppose

imperialism and totalitarianism, but insist that if any people wants a communal form of economy, it is their right and privilege to make the decision for themselves. Democracy means the *free choice of the majority*. President Truman said in his inaugural address of January 1949: "Above all else, our people desire, and are determined to work for, peace on earth—a just and lasting peace—based on genuine agreement freely arrived at by equals." We want no part of communism ourselves, but paraphrasing Voltaire, "We do not agree with anything they believe, but will defend to the death their right to believe it."

7. Scorn the "merchants of death" theory that was so prevalent after the first war and had a partial revival after the second. This theory contends that wars are made by munitions manufacturers for the sole purpose of profit, and there is nothing little people can do about it but fight wars and grab off as much as possible of the gravy for themselves. This is one of those dangerous theories in which there is a "grain" of truth. Certainly there were many who profited greatly from the war and who would welcome another war, but the mercenaries are not restricted to u p p e r-class munitions manufacturers. Many of us know of persons who wished the war to continue until they got a car, house or something else paid for. This theory is pure escapism in which individuals try to escape the responsibility of working for peace by saying "war is inevitable—when *they* want it."

8. Develop habits of awareness, cooperation and integration. Keep posted on what your community, state, nation and world are doing. It all affects *you*. Co-operate with neighbors, churches and clubs in carrying out worth-while projects. Strive to become a vital part of the thought and culture of the world around you. (And if you think *culture* means Beethoven and a fishtail coat, look up the word in the dictionary.)

9. Take part in some action. Join your local chapter of the American Association for the United Nations; give occasionally (even a dollar helps) to UNICEF (food, clothing and medicine for homeless children); send food and clothes parcels to some needy family abroad; send books and magazines to families or institutions abroad; enter into correspondence with someone in the devastated areas; have your church sponsor a foreign student to come to America to study.

10. Kill every trace of racial prejudice within you. Be honest with yourself; when people honestly face the issue there are few who will not admit there is no foundation—scientific, religious or psychological—for racism, yet few people are free from it. As on so many issues, they evade this one with "Yes, but—" Was not Jesus, the founder and object of our religion, a Jew? Yes, but—and the whispering against the "dirty Jew" goes on. Are not we ourselves a mixture of races? Yes, but—. Go out and make a friend of a Negro, Mexican, or of the particular race against which your own prejudice is directed. You will be amazed at what you learn.

IF YOU WILL CONSCIENTIOUSLY work on this moral and co-operative program, you will not only be contributing to the strength of the United States and to the effectiveness of the United Nations, you will be enriching your own life immeasurably. No man is an island, and every race, every nation, every individual has something to contribute to the whole civilization which constitutes the fabric of our lives.

UNESCO Works for Peace

By RICHARD H. HEINDEL

Support from individual citizens is necessary if this organizatio is to achieve its high aims of creating international good wil

IN A WORLD FILLED WITH WAR, tension, and suffering, the alert Christian is cheered by the work for peace done by UNESCO—the United Nations Educational, Scientific, and Cultural Organization. But the Christian must also recognize how greatly this organization working for peace depends upon the support of the nations, non-government groups, and the individual citizens who share its dreams. Knowledge of its purposes and projects is of primary importance to that support.

For that reason the Sixth General Conference of UNESCO in Paris last June and July is something the intelligent Christian should know about. The 1951 conference was "a meeting of great decisions," in the words of the chairman of the U.S. delegation, who was also presiding officer of the conference. I like to think, too, that our delegation (the largest, and perhaps the busiest, too!) added a large measure of friendly understanding and democratic good will by seeking out the techniques and projects designed to consolidate the peace by providing for the respect of human rights.

ONE OF THE GREAT PROBLEMS considered was that of illiteracy. There are 1,200,000,000 illiterates in the world. Little wonder that the conference agreed unanimously to UNESCO's 12-year plan for a world network of six fundamental education training centers. These would prepare the specialized staff and material for combating the illiteracy which is almost a synonym for hunger, disease, poverty, and the waste of human resources.

One center is already underway in Patzcuaro, Mexico. Seven countries have asked that the second center be established in their territory. From these regional centers, teachers will return to their own countries to set up national centers.

Closely related "to the tasks which will help attain peace and security, social and economic progress for all the peoples of the world" is UNESCO's share in the technical assistance programs for underdeveloped areas. In this work, UNESCO with 49 current projects in 25 member states, is carefully watching the impact of technology upon the social and cultural life of the local peoples.

FURTHER ENDORSEMENT was given to activities which could almost be called a world campaign for free and compulsory primary education, and for extended workers' education.

But since literacy without some sense of civic or political responsibility is not enough, particular attention has been given to the problems of education for international understanding. UNESCO is to assist in promoting a broad understanding throughout the world of the principles of United Nations action, including collective security. Further at

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Dr. Heindel is deputy director of the UNESCO Relations Staff of the U.S. Department of State.

UNESCO PROVIDES SCIENTIFIC AND TECHNICAL BOOKS

Officials at Goethe University, Frankfort, Germany, examine $500 gift package

ention was given to human rights, always a major basis under all of UNESCO's work. An international seminar on the best methods of teaching the principles set forth in the Universal Declaration of Human Rights is planned. Endeavors to eliminate racial prejudice and discrimination will be considered by this group, which will use the findings of science and an analysis of past successes in this field.

UNESCO is now instructed to work with the United Nations to preserve peace in areas where a conflict is threatening and to help restore normal life in territories where fighting has stopped.

An important phase of UNESCO's rehabilitation program is to be devoted to restoring and increasing educational facilities in Korea. Help to Arab refugee children in the Middle East, started in 1949 and now reaching some 94,000 youngsters in 114 desert schools, will be continued.

Organizations and individuals wishing to contribute to selected projects can use devices such as the gift coupon scheme. Through this they can provide for publications, educational films, scientific equipment, and so forth.

INTERNATIONAL SCIENTIFIC research institutes and collaboration will be strengthened. An example of the work undertaken by such groups would be the reclaiming of the world's increasing areas of desert land. They will also begin work on a scientific and cultural history of mankind to stress the fundamental unity of men everywhere in the conquest of ignorance and the production of all forms of art.

Many other programs and projects are under way, designed to promote interna-

tional understanding by working for and with educators, scientists and other creative workers. These projects and objectives are not something remote, intended only for foreigners. Each program resolution carries with it an obligation for the people of the United States and for our own communities. Each offers the opportunity for the individual to make a contribution to the success of an undertaking agreed upon by many nations and designed to help all of us.

To further UNESCO's program in the United States, Congress has established the U.S. National Commission for UNESCO, a body of 100 persons which includes representatives from various church groups. An example of this Commission's own program is the third national conference scheduled for January 1952 for the purpose of enlisting about 2,000 leaders in an effort to find ways to increase American understanding of and participation in world affairs.

People agree that intelligent and knowing citizens must be a determining force in a world that is interdependent. People must learn about each other and how to live with each other before their nations can. The motto on an exhibit at UNESCO House is a good one: "To build peace in the mind of men, more is needed than words alone."

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Ivor Sikorsky, the Russian airplane designer, was asked "Is there any defense against atomic bombs carried by rocket planes?" He replied "None but good will. There is no substitute for good will."

—H. B. Walker in *Ladder of Light* (Revell)

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These Children Need Love

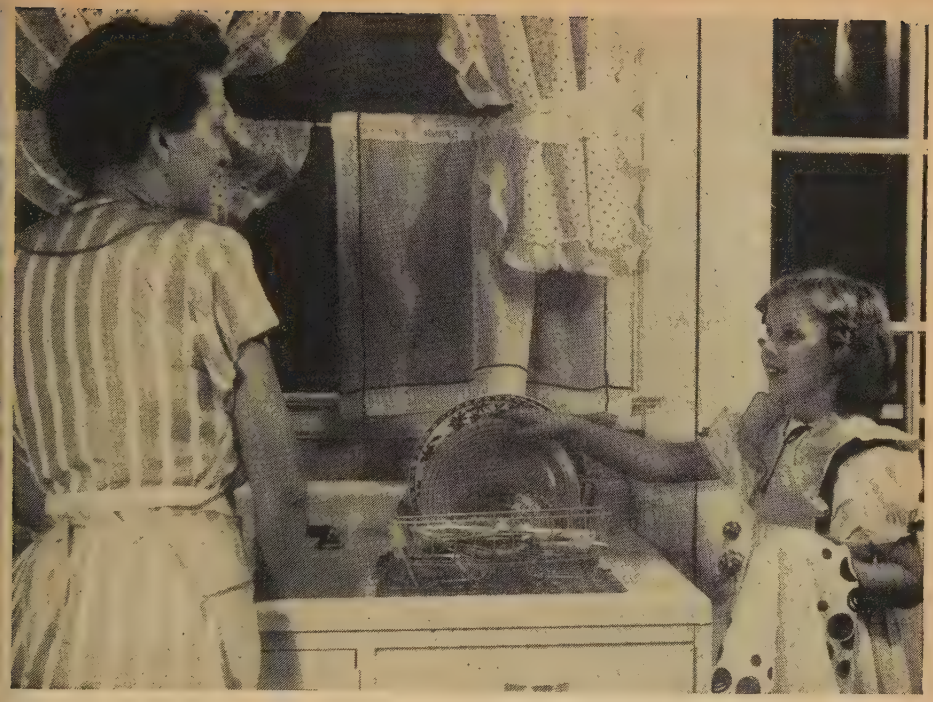
By HELEN L. STOECKEL, R.N.

Christian foster homes can provide the environment which rescues children from fear and insecurity to give them a fair chance in life

The narrow lane sagged its miserable way between two rows of houses that had not seen paint for many years. I noticed that the children were particularly noisy as I picked my way over piles of refuse that had spilled over from the porches. A small group of boys was arguing over who should ride the trucks as they passed. This was their favorite pastime. A local company kept their trucks in a garage at the end of the lane. The boys would cling precariously to the sides and back of a truck as it drove to the garage.

While they were still arguing the first truck came along. They scrambled for the best position as the driver screamed

Miss Stoeckel is a missionary worker with the Board of Inner Missions of the Ministerium of Pennsylvania, working especially with the Lutheran Children's Bureau.



LEARNING TO CALL HER "MOTHER"
Foster child gets acquainted with her new parent

a string of curses at them and sped on his way. Several of the boys were thrown to the ground. Unhurt, they picked themselves up ready to try again.

On a pile of mud that passed for a sandpile, two little girls were busily digging with old spoons. When I spoke to them they stared. Then the older one, about four, returned my greeting with, "Who told you to come here? We don't need no nurse."

AT THE FRONT DOOR I WAS MET by their mother, a small baby in her arms, and another on the way. My visit failed to accomplish its purpose; the parents did not want advice. They felt, as did their neighbors, that their children were receiving the only care necessary—food, clothing and shelter. I wondered if anyone had ever told them about God?

In one home the mother was ill. She would never again be able to care for herself or her children. She had raised a large family. Now all the older ones were married. Divorce left her with three younger children of grade school age. They were receiving no care or guidance and very little training. Several petty thefts and misdemeanors in the neighborhood had been attributed to them.

Then I visited Gerry, as I had done many times before, to dress burns on his arm. It was the first time he did not cry when I came. Blonde curls framed the pink cheeks and baby face of his two years. Timidly he held up his arm as I cut away the bandages. The ragged edges of the burn were healing now. There would be scars to show the imprint of the

radiator that had been in the way when he was pushed aside by an irritated mother. Likewise his mind would bear scars caused by burns of hate and revenge against society in general.

SOCIETY IS EXPECTED to care for countless Gerrys. Such children, unwanted and neglected, are unfortunate. They are the products of a world in need of improvement. In spite of all we have done about keeping homes together, instructing families in the care of children, even providing social agencies for the relief of family problems, there are many children of similar backgrounds. Some are much more fortunate. These, either voluntarily or otherwise, have been removed from disagreeable environment and placed in homes where they are wanted.

Among many agencies that place children in desirable homes are Lutheran children's bureaus. Through them qualified foster homes may receive one or more children in need of love. They are removed from conditions beyond our comprehension, neglect, drunkenness, lust and the like, where a child seems only the by-product of an evil life. Others come from homes broken through death or divorce.

Previous environment does not matter. Bad habits or faults absorbed by the child may be corrected by patience and love. Chief difficulty will probably be fear. Every child who has not known love knows only fear—from two-year-old Gerry to the boys who pretend boldness as they ride trucks down the alley. It may assert itself by defiance, reversion to baby habits and behavior problems, but there is no fear so great or so indwelling that it cannot be conquered by love. Even six-year-old Johnny—"Desperate"—who hurls a stone at a street lamp, hitting instead the grocery store window, will respond to the love of foster parents who place a dart board in the basement for him and his friends.

These children are not essentially different from others. Their needs are the same: training, guidance, understanding, friendship and love. Primarily they need to learn the teachings of Christ, the love of God and their place in the church. If love is their greatest need, who will love them more than God? And who will plant that love in their hearts? Many Christian families have a spare room, an extra plate, and a place in their heart for an otherwise unwanted child.

CHILDREN'S AGENCIES sponsored by our church are now using the care provided by Christian foster homes to a greater degree than ever before. Their chief difficulty is in finding enough devoted families who will open their doors and their hearts to one of the lonely waifs who now wait hopefully in some institution. Through pastors or Lutheran social mission agencies, applications from homes qualified to offer care for one or more children will be welcomed.

Perhaps you will have the happy experience that we had. Take into your home four-and-one-half-year-old Linda, white-faced and undernourished. For a while she'll be silent and timid, because she still fears the beatings of a drunken father. Watch her eat each meal with the devotion of one who may never eat again. Look at her eyes when you give her a doll—eyes that say "May I touch?" See the gradual growth of a body and mind that is no longer afraid of people or darkness. Enjoy the knowledge that one more little human being will have a nearly normal home life. Then you will thank God, as we did, for the privilege of providing the atmosphere of Christian love which children need.

Peru Needs the Water of Life

By STEWART W. HERMAN

Backward people and low social standards in the South American land provide barren soil, but the seed of the Gospel will grow fruitfully

RAIN IS RARE ALONG THE Peruvian coast, but when it falls marvelous things begin to happen. Cloudbursts can turn the earthen mountainsides into quivering quagmires of mud which flow downhill blocking the irrigation ditches and burying the roads. Walls of unbaked brick simply melt away and houses disappear. On the other hand, a good shower back in 1925 produced greenery on barren hills which could still be seen in 1934! In brief, the dry heaps of naked soil around Lima contain latent elements of disaster or fertility, depending on the way the water falls.

This phenomenon will serve as a parable of the religious situation too. Spiritually speaking, Peru gives the impression of being as parched and barren as its Pacific shore. Fertility, however, is hidden here. There is no doubt of that. Where is the moisture that will make land and people fruitful? One is tempted to implore God to pour out the water of eternal life in great torrents upon the whole population and effect a miraculous conversion. Indeed, there are times when we might pray for a similar act of grace to strike all our countries

BUT AT THIS POINT OUR parable is useful. Life along the Peruvian coast is predicated on the fact that no rain falls. Lashing downpours would wash away the fields, homes, roads and, in short, cause more harm than good. Rainfall is needed, but it is the kind of seed in the soil—not the rain—which determines the harvest.

Speculate, if you wish, on the ultimate result of some super-atomic explosion which would reverse the spinning of our planet and thereby cause all the rain to drop on the coastal desert instead of in the trans-Andean jungle. What would happen? The coast would simply become a jungle and the interior would become a Sahara!

Spiritual jungles and spiritual deserts are equally uninhabitable. The religious revival of South America is less in need of stormy emotional hurricanes (some of the wild-eyed "gospel" sects) than of a regular educational penetration which will moisten the soil gradually but effectively. Despite the long-time presence of the Catholic church, it is an undeniable fact that social standards are terribly low. More than half of all babies born in Lima—the garden city—have no legal father. Direct and indirect sex instruction reaching children before the age of 12 soon leaves them without illusions. I was told that teachers advise boys to visit houses of prostitution as they would participate in regular athletic activity! Consequently, there is much venereal disease which has afflicted even the llamas, so that shepherds are not permitted to stay more than two days alone with their flocks.

Dr. Herman is director of the Lutheran World Federation's Service to Refugees.

The reason for much of the situation becomes quickly apparent when one sees the mud hovels in which so many Peruvians—especially the Indians—live. It is no wonder that less than half of the babies survive beyond the sixth year. Maternity clinics are badly needed for mothers who ignorantly feed their tiny babies tea instead of milk. The Indian mother is a model of industry, if not of cleanliness. You see her jogging along with a little papoose on her back and a spindle revolving in her hand. She seems to do at least three things at once, while the husband is frequently doing nothing.

MONEY IS OF LITTLE IMPORTANCE to the average coco-chewing Indian. Any attempt to raise his pay invariably results in greater absenteeism. His way of life has not altered appreciably since the era of the Incas who ruled the Indians with a sort of communistic-fascist hand until the Spaniards came and destroyed their civilization. It takes a rather fine judgment to determine the relative merits of the two old regimes. In 400 years the effect of Christianity upon their social condition is regrettably slight. The main key to the problem is Christian education.

The number of Protestants in South America is very small. Peru, for example, with its several million inhabitants has only about 50,000. The government registered a few more at the last census but the various evangelical groups could account for only about half that number. In recent years the increase in membership, however, has been gratifying. The first 50 years were certainly the hardest. Today there is a law granting religious freedom, even though Roman Catholic zealots frequently make life difficult for non-Catholics. Within the past year brickbats have been thrown through the stained glass windows of the beautiful new Anglican church in one of the finest residential districts of Lima.

IN THIS GENERAL SITUATION the Lutheran work in Peru has got off to a fresh start. In a symbolic sense, what is happening here can be said to be typical of what is happening in several other countries too.

There never was a Lutheran mission in Peru, but before the war there was a German pastor serving the German community in Lima. Total war brought this work to a full stop. Innocent Germans were rudely deported along with the Nazi agents. About two years ago Pastor Karle of Chile began an effort to revive the Lima congregation. With the financial help of the National Lutheran Council, and the strong support of the Lutheran World Federation, a young German pastor named Willy Baasner was sent to Peru just about one year ago.

Pastor Baasner seems to be putting just the right amount of water upon the arid soil of the neglected colony. Today there is a parish of 175 contributing members which is rapidly shaping into a strong congregation. They worship in the lower floor of a centrally located house. The pastor occupies the second story. On a recent Sunday about 100 people crowded into the narrow rooms to hear the late Dr. S. C. Michelfelder speak about the world-wide work of the Lutheran World Federation. It was evident that the interest of this group is crystallizing around something more significant than loyalty to a European language and a sentimental attachment to a distant homeland.

PASTOR BAASNER IS ENTERING into the life of the Protestant community with gusto. Shortly after arriving last year he was invited to speak at the Reformation Rally. His German was translated into

Spanish by Dr. Herbert Money, secretary of the National Evangelical Council of Peru. Dr. Money, who for two years has carried the burden of representing the Lutheran World Federation's Refugee Service in Peru, waxes enthusiastic about Pastor Baasner's warmly evangelical spirit. The refugees who have found jobs in the remote interior of the country look to the Lima pastor as their shepherd. The only slight word of criticism I heard was that the new pastor is so busy that he has not been able to apply himself to Spanish properly! This in itself reveals a new attitude on the part of the German-speaking Lutherans.

All over South America the pattern of Lutheran relationships seems to be changing. Linguistic exclusiveness is giving way to an increasing recognition of the fact that the Lutheran Church is based on a confession of Christian faith, not upon a particular tongue or national tradition. Isolated conservatism is breathing the international air of world fellowship.

It is of tremendous significance to small congregations in predominantly Catholic countries to know that they do not stand alone. At the same time the defense mechanism of both the foreign language churches and the Spanish mission groups is resolving into a recognition of mutual interests and responsibilities. Contact between leaders has been deepened and broadened at the Curitiba conference.

The Lutheran church has never been noted for its susceptibility to revival gales of tropical violence, but rather for the persistent, steady rainfall of conscientious education and training. Unfortunately the total contribution of our churches to the evangelization of South America has been relatively small. Thank God that a strong wind is blowing and that new clouds are forming. The young congregation in Lima may be a sign of a more promising day.

THE CONGREGATION GETS A LIFT

By SAMUEL J. KIDD

Retreats for laymen and women and camp for children have advanced the causes of stewardship and evangelism in a Pennsylvania church

EASTERN COLLEGES WERE CALLING their football squads from the training camps in the Poconos back to the campuses at about the same time that Grace Church had 35 of its men in a Pocono camp for a two-day retreat. Thirty-five men can man a fair-sized ship or make the wheels of a small industry run smoothly.

The 35 men who attended the retreat were not sailors or millhands, but included a variety of most of the other professions and occupations. For many of them, this was their third retreat and their questions made that fact evident. The speakers, Dr. G. Elson Ruff, editor

The Rev. Mr. Kidd is pastor of Grace Church, Norristown, Pa.

of THE LUTHERAN, and Chester Myrom of the ULCA Stewardship office, were asked questions that could not be answered easily. Chester Myrom carried the names and addresses of some laymen home with him so that he could send them written answers after further reflection.

THE MEN ARE NOW BACK IN THEIR homes and businesses, but above all they are back in the congregation inspired to lift the work of the congregation to the place where their greater understanding tells them it should be.

Retreats and camps are occupying an increasingly important place in the life of Grace Church in Philadelphia's busy suburb of Norristown, Pennsylvania. Last spring the first retreat for women was held. A three-day camp for children was held at the end of August.

The value of this program is at least partially revealed by 103 raised hands. Before leaving for home, each group was asked, "Do you want us to plan for another program next year?" In 1951 every hand was raised. The 1952 program is already being discussed.

Measuring results is not easy, but certainly the retreats have something to do with the fact that the total benevolences of Grace Church in 1948 were $5,192 and in 1950—$10,898. In 1948, the current expenses were $11,596 and in 1950—$16,187. In 1948, the communing membership was 737 and in 1950—785. In 1948 Grace Church had no lay representatives on boards and committees of synod. In 1951 there are four, and the willingness among the laymen for enlarged service to the church is evident.

THE QUESTION "What sort of men will go on a retreat?" brings a surprising answer. Busy men go on a retreat. The general superintendent of a mill employing more than two thousand workers went, even though he was in the midst of heading a $150,000 Community Chest campaign. Three chemists and two schoolteachers went along. There were two lawyers and an undertaker. There were a purchasing agent and three salesmen. There were store owners and accountants. There were workmen of various sorts. The hottest argument imaginable would have resulted if they had been asked to name the busiest man among them. The men paid their own way and provided their own transportation.

The retreats and the camp are held on the grounds of Paradise Falls Lutheran Association in the Poconos, 84 miles from Grace Church. It cost each man, woman and child $10 to attend. The retreats paid for themselves but the camp was subsidized out of the church budget.

THE PURPOSE OF THE RETREATS is three-fold:

1. To lead into deeper theological thought and spiritual understanding of some areas of the church's faith and works;
2. To take this deepened insight and apply it to the larger life of the church in the world;
3. To take this deepened insight and apply it to the local congregation and the community.

PARTICULAR INTEREST on the part of the laymen has been in the discussions that follow the presentations. They are lively and serious and occupy more than half of the time of the formal program. The discussion carries over into personal conversation during the free time.

The 1951 program of the men's retreat included presentations and discussions on the "isms" of our times, the opportunities for the Lutheran church and the long-range objectives of Grace congregation

FIVE MAKE A FAMILY

All Sam's Fault

"SUSIE," I CALLED, above the whirr of my sewing machine, "come, let me try your Halloween costume on you."

I raced the last ruffle into place like a relay runner zipping down the last stretch. That's what I felt like, too, for I certainly hadn't planned to make new costumes for all three youngsters this week. It was just one of those things a mother finds herself doing and wonders how this ever happened to her.

Of course, it started when Pete point-blank refused to be Bo-Peep. We told him about boys taking girls' parts and how no one would know him. No sale! Whether people would know him or not, he was going to be Hopalong Cassidy and nobody else.

He was so cute and so determined, I decided to make him a good sturdy suit which could do for a play suit after school and Saturdays.

Then I could see Karen's feelings were hurt. The very fact that she didn't complain out loud about being a lady in an old dress and hat of mine, started me worrying about her subconscious feelings. Dan thought I was crazy but I came to the conclusion it would be easier to make her a ballet dancer's costume than worry later about whether I should have done it.

THAT MEANT SUSIE was the only one without a new outfit. I tried to put her off by saying she could go on being a clown until she went to school, but she had set her heart on a standout skirt like Karen's. So here I was, zooming along like mad between washerloads of laundry and trying to get some of my Saturday work done so I could give part of that day to the Altar Guild.

"Can I wear my dress out to show Bobby?" Susie begged. "I'll show him how it whirls."

"Let's keep it for a surprise. You don't want people to see your Halloween costume before the day."

"I do," she cocked her head and smiled so sweetly I grabbed her up in a big hug. She's losing her baby softness but she's still a nice armful. She planted a wet kiss on my cheek before she struggled loose. "That's a thank-you kiss," she explained.

"We'll put your dress in the closet," I said. "Then we'll go see whether our clothes are all washed away to nothing in that washer.—Oh, oh, there's the telephone. I'd better answer it before I take off your dress. Don't squash all your ruffles."

THE CALL WAS FROM Florrie Buch who's my partner on the Altar Guild this month. She's lots older than I am but it makes her feel good to have me call her Florrie. And she is really a dear.

"Connie, I'm going to have to let you down on the flowers this week. My sister is sick and I'm going over tonight to stay until she's back on her feet. I hate to walk out on you but it's the only thing I can do."

"My goodness! You can't help it if someone in your family needs you. Don't you worry about the altar. I'll manage."

"The linens are all done, so it will just be the flowers you have to think about."

"Of course, Florrie! We'll miss you, but things will get done.—By the way, do you think anyone would object to my letting Joyce Matthews help arrange the flowers? She's a new neighbor of mine and she doesn't belong to any church. But when she heard me say something about the altar, she said she'd like to help. Would it be all right, do you think?"

"Seems to me it would, but maybe you'd better ask Pastor Ittel. Remember the stew we got into a few years back when he had folks helping in the church who weren't really members? They started to run things like a sort of club till you didn't know if you belonged to a church or a lodge. I can't give you all the ins and outs of that, but you'd better ask the pastor."

"I'll do that, then. Now don't work too hard at your sister's. And don't worry about us here. We'll make out."

As I HUNG UP I remembered I had left the washer running. Our clothes would be worn to ribbons at this rate.

I hurried down to flip the switch, but when I saw the color of the water, I couldn't bear to let clean clothes stand in it. It would only take a few minutes to wring them into the rinse.

Feeding the clothes automatically into the rollers, my mind turned back to Joyce. Whether I liked it or not, her problem had turned out to be my problem. She needed the church and what the church has to give. But how to show her without being preachy and "holier than thou"?

Somehow it seemed easiest to approach her on the purely human level. Show her how a group of people can work together for something they think is important. Let her feel what it is like to be part of that sort of group and know how good you feel when something you have worked on really benefits the rest.

Surely, then, she'd want to come the rest of the way? Working with a group of Christian women, wouldn't she be bound to feel their relationship to Christ and want to share it?—But apparently it hadn't turned out that way in the past. I'd better take Florrie's advice and ask the pastor before I started something I couldn't finish.

FINISH? BUT I HADN'T finished taking off Susie's dress! And not a peep out of the child! Had she managed by herself? Had she strangled herself trying to get the costume over her head?

I flew for the stairs, setting a new record for the upstairs dash for women, I feel sure. No Susie anywhere.

Suddenly I remembered our conversation about showing the dress to Bobby. At almost the same minute, I heard Bobby calling.

"Mrs. Melton! Mrs. Melton!"

Down the steps I sped, nearly as fast as I had gone up. If there was something wrong, why wasn't Susie screaming, "Mommy!" at the top of her lungs as she always does?

I opened the door to a strange trio. An excited Bobby, a bedraggled little ballerina and Sam, the neighborhood mongrel, stood on the doorstep. Apparently Susie was too heartbroken to cry until she saw me. Then she flung herself into my arms with a heartbroken wail.

"Careful, darling! You'll get me all muddy. What happened?"

"It was Sam!" accused Bobby. "Susie was twirling to show me how her skirt stands out and Sam knocked right into her and felled her in a mud puddle.

The Gospel for Reformation Sunday (Oct. 28) is written in John 8:31-36

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

"FOR WE HOLD THAT a man is justified by faith apart from works of law."—Romans 3:28 (written by Paul).

"You see that a man is justified by works and not by faith alone."—James 2:24 (written by author of *James*).

Here are two points of view. There have been frequent attempts to reconcile them. But unless one author did not mean what he said, or unless one point of view is bent considerably out of shape, the two shall never meet.

Martin Luther, because he was on one side of this conflict, nailed ninety-five theses on the church door in Wittenberg. Because of his allegiance to Paul's statement and its implications, he was excommunicated from the Roman Catholic Church. Because we agree with Luther that in this matter Paul had "the mind of Christ," we are Lutherans. Let us look at the meaning of "JUSTIFICATION BY FAITH" and at its Biblical basis.

FIRST WE MUST agree on a few basic ideas. We agree that God, having created us for a purpose, wants us to live in a certain way. We also agree that we have not lived completely in that way. We are expected to be perfect as our heavenly Father is perfect (Matthew 5:48), but we are not. We are therefore not in the right relationship with God.

How do we get into right relationship? This is the question all religions seek to answer. Put into other words it becomes, "What must I do to inherit eternal life?" (Luke 10:25). How to become properly related to God is man's most important question.

There are many answers, only one of them true so far as Christians know. In some primitive societies it is thought that a "witch doctor" can keep one in good standing with the gods. Other societies suggest that certain rituals may place one in right relation to a god.

Among Christians two rival answers exist. One answer is: "We are justified by faith *and works.*" It suggests that we grow in our righteousness by doing things. If we do sufficient good deeds, follow enough church-suggested rituals, think enough right thoughts, then we shall eventually be good—at least good enough that God will declare us to be righteous (justify us). He shall consider us to be righteous (justified) because of our good works along with faith. But faith alone is not sufficient. So goes one answer.

THOSE WHO FOLLOW PAUL and Luther (and Jesus) have certain objections to this answer. Among them: It is a Christian's duty to do good; there can be no merit in doing one's duty. If we could do more than our duty, then we might deserve a reward.

Besides, it is Christian experience that no matter how much good we do, we are always far short of the perfection God requires for fellowship. No amount of good works can make up for our sin. The holiness of God and the sin of man are not compatible under a system of righteousness through works, under the law.

Further, the good that we do, we accomplish not by our own goodness, but because God's spirit works in us. The good that we do is to his credit, not to

ours. Any attempt to balance our shortcomings with our goodness inevitably results in failure. It never results in righteousness acceptable to God.

The other, and the Christian answer, is: "We are justified by faith alone." By "faith" we mean a total allegiance, not some ritual confession or a lip service. The faith that justifies is a faith dedicated to the personal leadership of Jesus, as Messiah, to the way of life that God revealed through him. The faith that justifies is the faith that gratefully accepts guidance and forgiveness, and welcomes the spirit of God to its heart.

Such faith does not make us righteous. But God graciously accepts our intentions and allegiance as sufficient for fellowship. We have admitted our inability to work our way into his Kingdom. We have placed ourselves humbly and trustingly at his feet. We acknowledge ourselves for what we are, sinners, and acknowledge him for what he is, God. More than this we cannot do. Therefore it is acceptable.

ANY OTHER CONCEPTION of our ability is misconception. To think that we ourselves are good, to think that we can merit the fellowship of God, to think we can in any degree work our way into his grace, is a false view of what we are and a false view of what God is.

We are considered to be righteous because we pledge allegiance, and because God generously accepts us on this basis. In formal language that reads: we are justified by faith through grace.

A follower of Jesus will do all the good works he can. He will overflow with right living and right thinking as much or more than any other man. But it is his faith alone that makes it possible for God to consider him acceptable.

Paul states this repeatedly both in Romans and in Galatians. It was Jesus who first presented the idea. "Thy faith hath saved thee," was his constant refrain. He did not say, "Thy good works have saved thee" or "Thy faith and thy good works have saved thee."

Certainly Jesus commended noble deeds and pure thoughts. But when he was discussing salvation, it was faith in him as Christ that mattered. When Peter confessed that Jesus was the Christ, Jesus stated that upon such confessions of faith he would build the church.

Although there exists no verse in which Jesus said the words, "Man is justified by faith," nevertheless it is everywhere in his teaching. Paul knew this. So sure was he that this was Jesus' teaching, that he fought all attempts by Jewish Christians to squeeze the law (and its works' righteousness) into the Christian faith.

SUNDAY'S GOSPEL LESSON indicates Jesus' attitude to justification by works. To those who believed in him he said that his truth would make them free from the yoke of the law. When you try to become righteous by good works (as the law suggested), you become a slave to the law. But if you pledge allegiance to the Son of God, you will be free indeed; free from the impossible task of trying to be righteous by doing good.

On this matter of getting into the right relationship with God, Luther correctly understood Paul; Paul correctly understood Jesus.

The paraments for Reformation Sunday are red. They are red for the blood shed that this truth might be known, that mankind might have fellowship with God. That this truth might be, Jesus died. For this truth martyrs have laid down their lives.

"For we hold that man is justified by faith apart from works of law."

Personal Problem Clinic

Alleged crime

QUESTION: Until the authorities find the clue they need to convict a family of a certain crime against us, how can we go to the Lord's Supper, feeling as we do against this family? Is it humanly possible to forgive people like them when they do not lift a hand to right the wrong? For a long time they didn't belong to the church, but now they pay well to blind the people and to live down the talk about them. One official says he sees no fault in them as long as they pay well. But money won't pay the way for anyone into heaven. Where is the courage of our forefathers who would have investigated such a thing?

Believe me, my family and I would not dream up such a thing . . . We have knowledge about it, of which they know nothing. As soon as they ask forgiveness and make restitution we will wipe out everything. But in the meanwhile we must look on the hypocrisy and stay away from communion in our own Lutheran church.

REPLY: The church does not look with indifference upon crime or other breaches of morality when committed by its members. Congregations can take measures of discipline against their members if they are guilty of offences. But there must be real evidence—evidence that will stand up in court. If you possess such facts give them to your church council. Any talk about an alleged offence, without actual evidence, can only create a rumpus in the congregation, and do a great deal of harm —probably no good.

There is no reason for you to absent yourselves from the sacrament, if the facts are as you give them. You are making a mistake by staying away from communion—you are acting as though you are guilty of some offence. As long as your relationship to God is all right, as long as you have a sincere attitude of penitence, you should go to communion, no matter what any one else does. If unworthy people go to communion, that is their affair, not yours. In the meanwhile maintain a spirit of good will and readiness to forgive all offenders—that is the Christian way.

"We have knowledge about it"—if you actually have knowledge of the crime to which you refer, you should give all that information to the district attorney, for the sake of protecting the community. But it must be definite and unmistakable. If you make charges which you cannot back up you may get yourselves into trouble.

Marriage meddler

QUESTION: Two times in the past eight years my sister has broken up my plans to get married. She poisoned the minds of my parents, rudely offended both of my earlier fiancees, and talked about me to their parents. Now I am a little older and have become engaged to a fine girl who has had a good business experience, but Elsie, as usual, is trying to break it up. As the wedding date draws nearer she becomes more insistent in her demand that I should not marry.

Strangely enough, she has been married twice, but she can't see me marrying.

REPLY: Outrageous are the ways of some humans. They seem to derive great satisfaction from meddling into the affairs of others.

Young people need the counsel of family and friends, but it appears that you received some of a rather poor brand. But there is no reason why you should put up with further interference. Show your sister good will and courtesy, but don't let her make your decisions.

You and your fiancee have mutually chosen one another. Let that stand, and go through with it. A show of determination may win more respect from your sister than any amount of appeasement. It's high time for you to stand on your own feet and live your own life. And let me whisper, Don't live too close to your sister. Best wishes.

—EARL S. RUDISILL

Reforming America

Crime in America. By Estes Kefauver. Doubleday. 333 pages. $3.

This book jars one awake to the fact that all is not well in our United States. With all our technological progress and vast material resources, we have not created the moral atmosphere in which corruption and crime cannot survive. It is not pleasant to read that in city after city gangsters have gained control of public officials, that they stoop to bribing, persecution, and violence in order to dictate what is to be done. The slimy hand of the crime syndicate acting along identical lines is traced in too many areas of the country to permit any intelligent reader to doubt that a national organization exists. Towns as well as cities are affected with the same destructive virus.

Senator Kefauver and his committee, officially known as the Senate Crime Investigating Committee, have done a real service to America by exposing the culprits, the men behind the "fronts," who usually are thought to be the guilty parties. And the work was not easy. The stenographic reports of testimony show the legal loopholes, the evasions, the refusal of witnesses to "incriminate" themselves, sudden sickness or business elsewhere on the part of witnesses, as well as the patience and continuous digging of the committee and counsel into evidence.

One startling revelation of the book is the stream of men who are willing to abuse the freedom and opportunity which America gives them and grasp wealth and power for themselves without any thought of the ruin following in their wake.

These men could not have piled up their wealth if the Internal Revenue Department had been more strict in checking income-tax returns of known and suspected gangsters. Perhaps the law needs more teeth. A more systematic check should be made of the incomes of gamblers and other men known to be engaged in illegal acts.

A similarity between the testimonies given in the cities visited by the committee, as Chicago, Miami, Tampa, Kansas City, St. Louis, New Orleans, Cleveland, Detroit, Philadelphia, San Francisco, and New York, the repetition of facts, reveals the spread and strength of the octopus.

The final chapter, "How the Crime Syndicate Can Be Smashed," deserves the study of every American citizen. There are 22 recommendations made by the committee, and these should be accepted as guides in dealing with the situation which shames us as citizens. Senator Kefauver's answer to a question asked him by thousands, "Is there any way we can help?" is:

"There is a way. In your local communities and your state legislatures there is much to be done in the way of beneficial legislation, in arousing public opinion against the local hoodlums, and in strengthening the hands of your honest local and state officials. Then study our list of 22 recommendations to Congress and to the law enforcement agencies of the country . . .

"Get behind us and help us get those laws passed. There is going to be powerful opposition, not only from the national crime syndicate, whose influence, as we have shown you, is strong and whose financial and political resources are powerful. There will be passive opposition, too, from the natural inertia that operates against any far-reaching program of social reform."

New York City C. Franklin Koch

Well-illustrated Sermons

Sermons for Special Days. By Charles M. Crowe. Abingdon-Cokesbury. 171 pages. $2.

The volume contains 18 sermons for such days as New Year, World Day of Prayer, Easter, Mother's Day, World Communion Sunday, Temperance Week.

Each is a fact-backed sermon. The author shows the depth and breadth of a well-

read individual by the variety of his illustrations and the information included in this volume.

The sermons are not revivalistic or emotional, but appeal to the mind by arraying before the reader illustrations and information to support the major theme. In the sermon for Student Day, entitled "One Solitary Life," he lists eight most successful financiers of 1923—two died broke, three were suicides, two ended in jail. Thus he demonstrates that success and wealth are not sound criteria for a successful, meaningful life.

The volume is valuable to the average pastor for inspiration, for a source of ideas, and for a body of factual information that would be helpful in constructing sermons for special days. WALTER COWEN

Rochester, N. Y.

Frustrated Negroes

Say Amen Brother! By William H. Pipes. William-Frederick Press. 210 pages. $4.

There's nothing like this. For the first time Old-Time Negro sermons are available for study. In their religious setting they form the sole source of the Negroes' attempt to adjustment in an "impossible world." In church, under the emotional and rhythmic preaching of the "preacher" they were able to forget the world of suppression and lack of expression on the outside. "It's like a fire shut up in my bones, it's like a mighty hammer."

This sermon study, based on actual tape recordings made in Alabama churches, is strengthened by the artistic way the author presents the frustrations of the American Negro. Not one time is he sarcastic or cynical, as some who have written from the Negro point of view. He tactfully, as a Christian man, exposes the crying needs of 10 per cent of America's population.

The book is fair, stimulating, and complete. Every Christian minister should read and re-read it. As well, Christian laymen who want to better their knowledge of the "real" Negro will find it of great value.

Birmingham, Ala. DAVID F. CONRAD

Modern Tools

Church Use of Audio-Visuals. By Howard E. Tower. Abingdon-Cokesbury. 152 pages. $2.50.

Powerful tools of communication, such as radio, motion pictures and television, can be adapted with ease to aid in religious teaching.

In this study of how to use modern mechanisms in the church, the author descends to a very elementary level at times, in describing the arrangement of chairs or various types of audio-visual equipment. But the book provides a competent background for the use of pictures in teaching or worship. Principles and potentials are discussed with little attempt to delineate specific programs.

A. P. S.

Church Films and the Church. (Second Series.) By Harry J. Kreider. (Mimeographed booklet, St. James Audio-Visual Workshop, Ozone Park, New York City.) 50 pages. $1.

Dr. Kreider has pioneered in using a movie projector in church in such a manner as fully to maintain the devotional mood of the worshipers and yet to capture attention by this striking educational tool. In this brochure he explains how it is done and gives detailed instruction in how others can do it.

Film and Education. Edited by Godfrey Elliott. Philosophical Library. 597 pages. $7.50.

The 37 chapters of this book—each written by an expert in the particular topic—deal with the present and potential uses of films in all fields of education; public schools, colleges, adult education. There is a chapter on "The Film in Religious Education."

The various discussions are thoroughly documented. The full listing of available films alone could make this a valuable reference work. However, the fact that the book consists of chapters written by different people makes it less interesting to any one reader, because all those chapters outside his particular interest must seem remote and over-detailed.

As a general compendium of education and the film, this book stands as a good summary, but for help in special problems, other sources might prove more valuable and to the point. S. C.

OVERSEAS

GERMANY: Bielefeld. Sept. 29.—New and official regulations for teaching in Soviet Zone Schools say that children are to be educated in a spirit of "democratic patriotism and to be educated to hate all those who resist this spirit." In a sermon, Bishop Otto Dibelius, preaching in the East Berlin Marienkirche, spoke against these rules. An education in hatred, Bishop Dibelius said, could not be accepted by Christians. The spirit which had found its expression in the motto of the Berlin Kirchentag, "And yet we are brethren," would in the end be stronger than any attempt to educate people to hate each other.

After repeated Protestant interventions the Federal Chancellor, Dr. Konrad Adenauer, seems to have decided to appoint a Protestant German ambassador to the Vatican. During the summer, Protestant members of parliament had several times asked the Chancellor not to appoint a Roman Catholic, as was originally planned, but to delegate a Protestant according to the tradition of former German governments. This is because a completely independent representation of German interests with the Holy See was needed. Protestants in western Germany are satisfied with the new decision of the Chancellor.

At Dornstadt, Wurttemberg, buildings of the former German Luftwaffe have been changed into the biggest home for the aged of the German church. This has been done in co-operation between IRO and the World Council of Churches. The home has been handed over to the Inner Mission for administration.

Of the 500 inmates, 450 are non-German refugees from Russia and the Baltic who had left their home countries after the first World War, then lived in France or other European countries until during the last war they were deported or went voluntarily to Germany. Most of them plan to emigrate overseas. Then the vacancies can be filled with Germans according to provisions.

At an East Prussian Kirchentag at Berlin, attended by about 800 members of former East Prussian congregations, a report from transit camp for refugees and expellees near Wittenberg made a great impression. The Germans who in 1945 fled from East Prussia to Latvia are now being deported from there, are clad in rags and specially dependent on church relief. The total of Germans still living east of the Oder-Neisse are estimated at 150,000. By gifts of money, food parcels, and consignments of pamphlets friends try to help them as far as possible.

When Professor Albert Schweitzer was awarded the Peace Prize of the German book dealers, this was an opportunity for the German public to honor in Frankfurt's Paulskirche the great man from Lambarene. Federal President Professor Heuss spoke on this occasion. "Christian action is more than Christian interpretation," he said. Albert Schweitzer's activities as a surgeon in the bush were the reason why he had not built up a system of dogmatics but had dedicated his life to the laying of a new basis of ethics. "Any genuine following of Christ is a risk," Professor Heuss said of the great life-work of Schweitzer. He had not gone as a missionary to "the colored" but to the single human being in its helplessness.

When after Professor Heuss, 76-year-old Albert Schweitzer gave his speech it was one great testimony to "the spirit of humanity as the creative power of world history and our own only hope in these days." This spirit of humanity is not dead but alive even if hidden. It is ruling our sympathy which should be extended not only to our fellowmen but to everything that lives. "Everything that is, is life."

Professor Schweitzer closed with a quotation from St. Paul: "As much as lieth in you, live peaceably with all men," and with pointing out that the spirit of humanity alone could bring peace. This spirit must be created and made historically effective.

—FOCKO LUPSEN

LETTERS
TO THE EDITOR

No publicity for sauerkraut

SIR:

VER ELSS? I don't doubt a bit that a Lutheran congregation was selling a *sauerkraut* and *ferstumpda* dinner at the Reading (Pennsylvania) county fair, as reported in THE LUTHERAN of Oct. 3. But why does THE LUTHERAN have to give publicity to such activity? There is enough commercialism in the church, so much that THE LUTHERAN does not need to publicize a pastor hawking sauerkraut on the midway amid the fakers and fan dancers.

Out here in the Northwest we try to teach the people the joy of the Christian gospel so they will give out of love from overflowing hearts. When THE LUTHERAN publishes things like that Reading fair story, I hide my face in shame. I hate to admit that such things go on in the United Lutheran Church.

Oshkosh, Wis. DWIGHT H. SHELHART

SIR:

There is an ever-growing concern among Lutheran pastors of the Reading Conference in respect to the tendencies toward overglorification of the Pennsylvania Dutch dialect in the churches in our area. It is not the dialect itself which is our concern; it is the accompanying undermining of our churches which is one of the main mediums of this glorification that turns us sour.

Most of these *fersaemmlings* are dominated by the vulgar rather than the better aspects of Dutch tradition. Each year it is members of the clergy who run off with the first prize in the Liar's Contest.

Secondly, this area supports its churches mainly by commercialism—sauerkraut suppers, bake sales, stands in the fairs. To top it off, we're beginning to commercialize the Lenten season. Most Christian ministers and their parishioners will denounce the merchants' commercialization of Christmas and Easter while at the same time the daily newspapers will run a four- or five-column picture of the women of our churches standing over grease kettles in the basements of our churches, showing on the front page that the Christian churches are ushering in Lent.

We appreciate the help THE LUTHERAN gives us in combating evils in our church. Please don't counter-balance this help. Can you avoid further articles praising commercialism? ALTON F. HOFFMAN

Sinking Spring, Pa.

THE LUTHERAN *agrees with Pastors Shelhart and Hoffman. Congregations that have learned to depend on direct giving have prospered more than those engaging in commercial projects.*

Wants new translation

SIR:

I commend your "Conclusion" of Oct. 10 on using the Revised Version of the Bible in our forthcoming Service Books. A small voice was raised in the Des Moines convention to this end, with reference to such obsolete words as "helpmeet," but nothing came of it.

If one reads from a Revised Version while the congregation tries to follow the text printed in the present Service Book, one is apt to produce confusion. J. S. HOENSTINE

Gary, Ind.

Minutes wanted

SIR:

Requests for complete files of the convention minutes of The United Lutheran Church in America are coming with increasing frequency to the New York headquarters of the church from libraries of theological seminaries, colleges and universities.

The supply of minutes for the years 1920, 1926, 1932 and 1934 are exhausted. Persons having copies for which they have no use are requested to mail them to the secretary of the church, postage collect. A fairly ample supply of minutes is on hand for the other 13 biennia. ULCA convention minutes are solicited for the years mentioned above only. Care should be taken to supply minutes rather than bulletins of reports.

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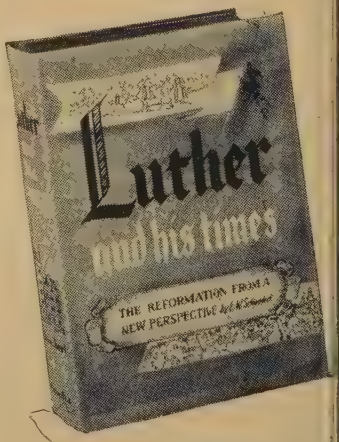

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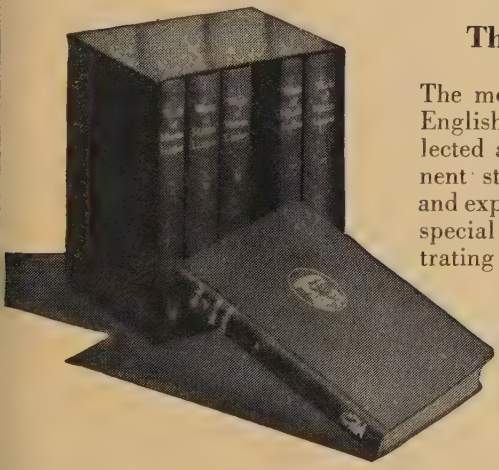

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NEWS IN THE CHURCHES

MIDWEST SYNOD:

Come Over to-a My Land

NORFOLK, NEBR.—Young people of Europe are pleading for more American youth to come to their countries to teach the story of Jesus. So says Lutheran Layman Everett Mitchell, in a banquet address at the annual Brotherhood convention of the Midwest Synod.

Mr. Mitchell spent part of the past summer traveling, at his own expense, in 17 European countries.

"Youths of these countries," he said, "don't want war; they are depending on you and me. The hope of the world lies in America . . . Europeans are asking Americans to pray that God direct the minds of men so the youth of the world will enjoy years of *construction* not *destruction*."

The speaker paid high tribute to Lutheran World Action, CROP and CARE as means of American Christianity at work in other lands.

New officers of the Midwest Brotherhood include: Dick Glaser, of Norfolk, vice president; Julius Lueschen, statistician; Arthur Denker, treasurer. President William Suhr, of Hooper, and Secretary Verlin Wendt, of Wisner, still have a year to serve of their two-year terms of office.

LAYMEN and pastors of synod are meeting in 12 evangelism and stewardship rallies through Nebraska and Kansas. Over 500 laymen are expected to attend. Chester Myrom, associate ULCA secretary of stewardship, speaks. Meetings are scheduled in Papillion, Johnson, Hanover, Russell, Hastings, Lincoln, Norfolk, Lindy, Wayne, Scribner, Columbus and Chappell.

THE REV. LORIN C. PRETTY, Hubbard, Ohio, has accepted a call to become institutional chaplain in Lincoln, Nebr. The call was extended by the Nebraska Lutheran Social Service.

The synodical CHEY Committee will meet with Regional Director Lawrence Steinhoff this month to plan the last phase of the appeal. Synod is only a few thousand dollars from reaching 100 per cent of its goal.

SYNOD is less than $100 short of its LWA goal for 1951. However, pastors and laymen are encouraged to attend "Turn-in-the-Road Conferences" scheduled this fall.

SOUTHERN CONFERENCE will meet Oct. 25 at Trinity Church, Russell, Kan.

LORIN J. WOLFF

NEBRASKA:

After a Dozen Years, Completion

RISING CITY—With the installation of new pews and floor coverings in First English Church, a building program begun 12 years ago is now completed. Dedication was held Sept. 23.

AT UNITED CHURCH, Spencer, interest is developing in doing decorative work in the church. LOYAL is working on plans for the basement. In a letter to his congregation,

LAYING THE cornerstone of Atlanta's (Ga.) new half-million dollar Redeemer Church last month are Pastor John R. Brokhoff (right) and Dr. Behrend Mehrtens, pastor of Peachtree Road Church, Atlanta, and speaker at the Sept. 6 cornerstone laying. Right, work on new church progresses

Pastor Wilfred H. Henning says, "The appearance of our church property speaks to the community of our interest in our church. We should treat our church property with at least the same respect we accord our homes."

CHILDREN of the Church began its second year at Salem Church, Fremont. Cars are furnished after school in the city to bring children to the church for the meeting scheduled for 3:50 each Wednesday. Salem has nearly 150 children of pre-school age through sixth grade. The staff of volunteer teachers have been assigned. PAUL WIEGMAN

NEW JERSEY:

Three-by-five slogan

TRENTON—It is our hope that Good Shepherd will move from the "court of the Glen Rock Municipal Building" into the "court of the Lord" Pastor Robert H. Arnold said as he outlined plans for constructing a new mission church in Glen Rock. Visitation Evangelistic programs in the parish added 25 to the membership within two days. The congregation has a "3 x 5 slogan"—300 adult members by their fifth anniversary. Benevolence apportionment, CHEY, and LWA have already been paid in full—all this in addition to buying a property, building a parsonage, and now a church!

COMBINED Protestant Reformation Day services in the Trenton area, Oct. 28, will be addressed by Dr. Edward Pruden, pastor of the First Baptist (President Truman's) Church, Washington, D. C.

THE FIRST Protestant Reformation service for the greater Mt. Holly area will be held in the First Presbyterian Church, Mt. Holly, Oct. 28, at 8 P.M. Dr. Howard W. Oursler, Covenant Church, Philadelphia, will speak.

BETHANY, Palmyra, welcomes new American family, Mr. and Mrs. Stefan Kolarvoitz and children. On Oct. 8, 1944, they fled from their home in Sad, Yugoslavia, before the invading Russians. For three years they lived in a single room with 20 other people.

SAMARITAN

story of the week

THE HOUR was late. Traffic was light along the broad four-lane highway.

A single set of headlights pierced the darkness, probing the concrete ribbon at 50 miles an hour. The driver had just reminded himself uneasily: "What a place to have a flat tire . . . haven't passed a filling station for miles," when he felt the hard tug on the steering wheel. With difficulty, he hung on as it tried to spin in his hands. Gradually, he brought the car to a bouncing, lurching halt just off the highway shoulder.

He didn't even bother to go around the car to see the right front flat. Remembering ruefully that his tire repair kit was lying on the floor of his garage, 15 miles away and that the jack in the trunk was broken anyhow, he set off down the road—hiking!

Half an hour later, he was trying the door of the first filling station he came to. It was locked, of course! In the full brilliance of the naked light above the safe, a telephone taunted him from its cradle atop the counter.

He sighed again . . . nothing to do but hike another quarter-mile to an intersection where he was certain an all-night station was open. Not a car passed him before he trudged wearily into the bright glare of floodlamps bathing the gasoline pumps.

TWENTY MINUTES later, the station attendant drove him back to where his car was still parked along the road. No longer was the front right tire flat, however!

The explanation was right there, tucked neatly under the windshield wiper! It read:

"Dear PA-65KM2: I got a flat behind your car and, after changing my tire, it looked to me like you might be in trouble, too. So I took the liberty of putting your spare tire on for you. This is in part payment for one stormy night when I was stuck and a car stopped to offer me aid!"

—DICK SUTCLIFFE

PASTOR Stewart Rudisill and members of the young people's department of St. Paul's Church, Collingswood, N. J., break ground for church's new parish unit. Completion is to be in 1952

FOURTEEN Lutheran churches in the greater Jersey City area are conducting a "Church Attendance Crusade" during October. A Brotherhood Rally in St. John's Church, Union City, Oct. 20, was to climax the program.

The New Jersey law requiring all churches and non-profit corporations to apply for tax exemption before Oct. 1, 1951, was explained to the members of the Northern Conference by the synodical legal advisor, Layman Alfred Kiefer, at the meeting in Passaic.

SOUTHERN CONFERENCE delegates voted to approve the establishment of social mission work in the Camden area under the jurisdiction of the conference executive committee and social missions committee, at a meeting held in Temple Church, Pennsauken, Sept. 25.

Dr. Franklin Clark Fry will deliver the Reformation Sunday address at a rally in Holy Trinity Church, Audubon, Oct. 28, at 3 P.M. WKDN, Camden (800), will broadcast Dr. Fry's address at 3:30.

HOME MISSION pastors of the synod planned to assemble in Holy Trinity, Red Bank, Oct. 23 at 10 A.M. for their first annual conference. Dr. R. H. Gerberding executive secretary of the Board of American Missions, was to speak.

WMS FALL CONFERENCE DATES: Northern, St. Paul's, Teaneck, Oct. 23; Central Calvary, Cranford, Oct. 24; Southern, St. Paul's, Collingswood, Oct. 25.

A CALIFORNIA pastor, the Rev. Fred H. Bartelt, has accepted a call to become pastor of Reformation Church, Long Branch.

RALPH I. SHOCKEY

NEW YORK:

"No others . . spread so loosely"

BUFFALO—New York Synod's Western Conference wants two [conferences] in the place of one! It will study the matter between now and spring, perhaps memorialize synod to act on the matter at next year's convention.

Action appointing a fact-finding committee to report at the spring meeting of conference came after Rochester pastors spearheaded a drive for the conference-split at the fall meeting in Buffalo.

The memorial presented by Pastors Beck, Kirsch and Hoover proposed that the new conferences center around Rochester and Buffalo. (The present conference includes 56 congregations in 14 counties.)

"No other major Protestant denomination, to say nothing of the Roman Catholic Church, is spread so loosely over such a large territory," one proponent argued. The distance between Rochester and Buffalo (70 miles) is a "major handicap," another added. "A Buffalo pastor can hardly be expected to give leadership in Lutheran church life in Rochester!"

Pastor Hermann Miller, conference president, will appoint the fact-finders shortly; pending outcome of the study and recommendations at spring conference, the measure will go to synod next summer.

A COLORFUL MURAL to catch the interest of little children has been painted in the

nursery of Kensington Church, Buffalo, by Mrs. Carl E. Prater, wife of the pastor. A graduate of Pratt Art Institute, Brooklyn, Mrs. Prater was formerly employed as a commercial artist. She is head of the Kensington Church nursery department and saw the need of relating Biblical instruction to pictures easily understood by children. The foreground shows familiar animals—cat, dog, frog, chickens, rabbits and a goose; backgrounds are Biblical scenes of the shepherds watching the sheep, Jesus speaking to the fishermen, the Three Wise Men and a Palm Sunday scene. "Familiar objects in the foreground," says Mrs. Prater, "make the Bible stories seem not quite so far away to the children."

A LUTHERAN NURSES' GUILD is being formed in the Buffalo area. With an initial visit and presentation by Miss Carla Holtermann, executive secretary of the National Lutheran Nurses' Guild, a planning committee has prepared for the formation of a local chapter. One of the proposed projects is an annual Florence Nightingale Service as well as regular discussion groups concerning the spiritual care of patients and enabling nurses to understand the important place of their faith along with their skill.

FRANKLIN L. JENSEN

California Cornerstone-laying

HOME MISSIONS

CALIFORNIA: Cornerstone for new Trinity Church, Manhattan Beach, Calif., was laid recently by Pastor George Erich assisted by California Synod Church Extension Secretary E. N. Spirer (see cut below).

PENNSYLVANIA: Pittsburgh Synod officials are looking forward to the organization of the third of the "Faith, Hope and Charity" missions in the near future. Faith Church was organized in Fairfield some time ago; Hope Church, Harborcreek, was organized only recently. Dr. J. F. Bermon hopes to organize Charity Church soon!

NEW JERSEY: With membership of the Paramus mission having jumped from 136 to 500 in its first year, plans are made to complete a $55,000 addition by next Lent.

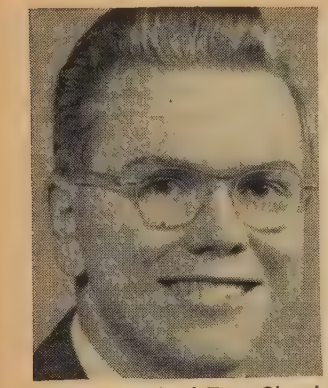
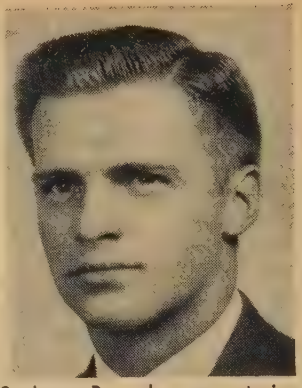
WISCONSIN: The Wartburg Synod mission committee is currently studying a survey made by Pastor A. Kappes (Luther Memorial Church, Greenfield) of the Lake Delaven community this summer. Pastor Kappes reports the prospects are "good."

PENNSYLVANIA: A community Sunday school has been started in the Pembroke (N.E.) section of Bethlehem. Directing the new venture are pastors of the city.

NEW JERSEY: Moorestown's new mission, St. Matthew's Church, was dedicated Oct. 7 by Synod President Edwin Knudten and Pastor Floyd Milleman, superintendent of home missions. Men of the congregation saved over $10,000 on the $25,000-renovation-just-completed through volunteer labor.

PENNSYLVANIA: Through efforts of pastor and laymen of St. John's Church, Emmaus, a ULC Sunday school has been begun in Keck's schoolhouse in East Emmaus. First services were held early in October.

PENNSYLVANIA: With an eye to eventually becoming a mission of the Ministerium of Pennsylvania, a Sunday school has been started at North Somerton by members of a mission congregation, the Church of the Good Shepherd, Southampton!

THREE SONS of Zion Church, Sunbury, Pa., who are entering the ministry were honored in a special recognition service recently. They include (left to right): Walter Brandau, Jack Lose and William Smeltz. The trio entered Gettysburg Seminary last month. Brandau and Smeltz are Susquehanna University graduates; Lose's alma mater is Gettysburg College

No Hurdle Here

In the last three years, over 1,500 DPs, all of them either Latvians or Estonians, have passed through the doors of St. Paul's Church, Hamilton, Ontario, Canada.

St. Paul's has been influential in establishing two separate congregations and has transferred some 500 people to the newly formed congregations—one of them Estonian, the other, Latvian.

Because of the tremendous influx of DP membership, the council of St. Peter's and Pastor Fred Mueller wished to obtain an assistant pastor, but congregational finances being what they were, there seemed to be no possibility on the horizon.

Pastor Mueller knew that a young Latvian pastor was working in a Hamilton steel factory, so he approached several influential industrialists, relating the amount of time that he and others were putting into securing DPs for their factories and secured donations amounting to $3,000 so that Pastor Artur Voitkus could be called as assistant at St. Paul's to work among the

DP PASTOR VOITKUS SIGNS CONSTITUTION
. . . before Canada Synod President Reble

DPs in the congregation. Recently, Canada Synod President J. H. Reble and several DP pastors assisted in the installation of the new assistant pastor of St. Paul's.

To Direct Welfare

Dr. Park W. Huntington, pastor of St. Stephen's Church, Wilmington, Del., has been appointed director of the new Delaware State Department of Welfare. He has resigned his pastorate to accept the $9,000 a year post.

The new department was created at the last session of the Delaware legislature; it consolidates the former State Board of Welfare and the Old Age Welfare Commission.

Being a Councilman

Scheduled for publication in the November or December issue of the *Synod of Ohio* is "On Being a Councilman" by Andrew J. White, Jr., of First English Church, Columbus. The article first appeared in the First English *Tidings*.

Leading off with the positive statement: "The most interesting and worthwhile experience that any member of the congregation could have, would be a term of service on the church council," Layman White delves into the satisfactions and frustrating experiences of councilmen, explores the reasons why laymen who have served as councilmen are better servants and stewards when they return to the regular membership of a congregation.

BRIEFLY SPEAKING

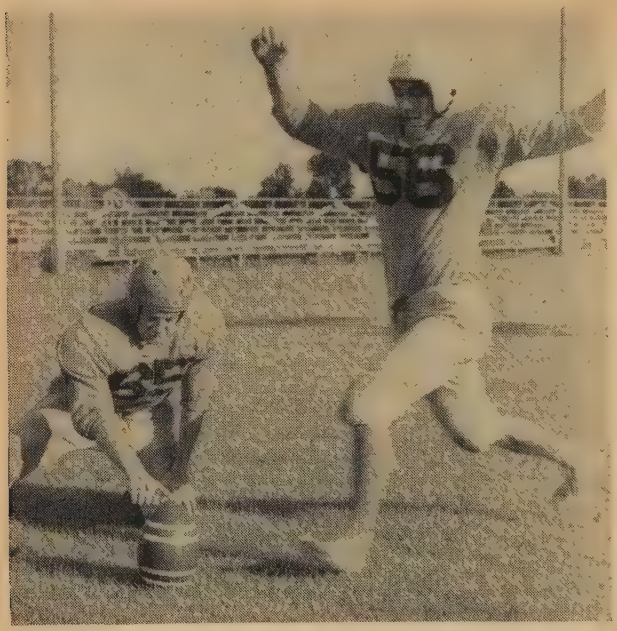
A joke going the rounds of East Coast churchmen: A clergyman named "Fiddle" petitioned the court to have his name changed. When the case came up before the judge, the jurist asked the customary "Why do you want to change your name, Pastor Fiddle?" "I'm getting an honorary degree from my church college," replied Pastor Fiddle, "and I'm certain that without a change of name, I'll be known as 'the Rev. Fiddle-D-D.'"

Following a series of sermons on "Go Ye" last spring, Pastor Richard Powell invited members of Trinity Church, Brookville, Ohio, to join an informal "Go Ye Fellowship" by contributing $10 or more annually for a missionary purpose. "There'll only be one meeting a year, to determine the field to which the gift shall go," he promised. Within three months, 43 applications had been received for the fellowship, which has decided to provide electricity for one year at a hospital in India.

Friends of Midwest Synod President Lorin J. Wolff are ribbing him good-naturedly about transferring to the Lutheran Church—Missouri Synod. Seems a newspaper photographer, after taking pictures of the Tabitha Home installation (of Superintendent Alfred Young), wrote in his cut captions "the Rev. Lorin J. Wolff, president of the Missouri Synod."

First Church (ELC), Decorah, Iowa, has sent 51 sons into the ministry in the past century. Of the total, 33 are still living and all but four of that number are still active in the ministry, many of them ELC pastors in Minnesota. The 51 clergymen have served an aggregate of 1,500 years in the ministry. The congregation (baptized membership: 1,841) recently honored the 33 living pastors in a five-day homecoming festival.

Back in 1631, an English printer named Robert Barker, running off first copies of a then-new Bible, was horrified to discover that he had omitted the word "not" from the Seventh Commandment. Reluctant to destroy the expensive books he sold the books which soon became known as "the wicked Bibles." An indignant court fined him what would have been $5,000 today and decreed the money should be used in establishing a university printing shop to produce Bibles—correctly worded ones!



TOMMY HIGA is Midland College's ace place-kicker this fall, but he's unorthodox in his booting . . . he does it in his bare feet! Tommy received his basic fundamentals in the pigskin sport from Pastor T. A. Allport, who doubled as pastor and assistant football coach at Lihue, Hawaii. Asked by Midland PRO William Zimmerman "After kicking in your bare feet, how does your big toe feel?" Tommy replied, "The same as before!" Tommy is at Midland on a California Synod scholarship

OHIO:

ULCA Negro Church Planned

COLUMBUS—Through the co-operation of the Ohio Synod's board of home missions and church extension and the Board of American Missions, the first ULCA Negro congregation in synod will be opened soon in Toledo. The ALC already has established Negro churches in Columbus and Dayton, the Missouri Synod has Negro congregations in Toledo and Cleveland.

Members of Grace Church, located in a former German-Lutheran neighborhood that has become predominantly Negro, are preparing to relocate and are willing to sell their property for Negro mission purposes.

A canvass made earlier this year indicates a field for a ULCA Negro mission despite the fact that a Missouri Lutheran Negro congregation is already established in the general area. The proposed Negro congregation will soon be organized under a soon-to-be-called Negro pastor.

Three conferences have chosen new presidents. Eastern Conference: Pastor Michael B. Goldner, Alliance Southern, by Pastor Andrew Schilling, Lancaster; and Western by Pastor Eugene O. Hilt, Stryker. Central Conference will be headed for a second year by Pastor Herbert S. Garnes, Jr., Galion, as a result of elections at the meetings Oct. 1-4.

All four conferences heard Dr. Herman L. Gilbert tell of his recent South American trip and saw the sound film *A New Church Growing;* heard Pastor James L. Keyser, synodical director of Christian education and youth work outline "Co-ordinating the Congregational Program"; discussed the giving of aid to church secretaries and parish workers in training with Pastor K. Jay Bishop, Springfield, chairman of the ministerial education committee; heard President George W. Miley and Home Mission Superintendent Albert H. Buhl.

PARISH EDUCATION workshops were completed Oct. 7 in 12 Ohio centers. Twenty-seven pastors and lay-leaders were instructors.

AT THE END of September Synod Treasurer George L. Rinkliff reported that he had received $87,660 this year for LWA (81 per cent of the $107,000 quota). Nine "Turn-the-Road" conferences have been scheduled jointly with leaders of the American Lutheran Church, and will have been completed by Nov. 8.

SISTER BERTHA SCHWANEWEDE arrived at Bethany Church, Cleveland, Oct. 15, to assist Pastor J. H. L. Trout and Religious Education Director Louise Marks. Sister Bertha has been at St. Paul's Church, Baltimore, Md., for nine years.

For the first time Oesterlen Home, Springfield, has a case worker. She is Miss Erma Bonawitz, for seven years at the Lutheran Child-Placing Agency, Lancaster, Pa.

PASTOR SOLOMON D. MEYERS, who has supplied Trinity, Washingtonville, for two years, was recently invited to a parish meeting which turned out to be a 75th birthday party. He was presented with a wallet containing $100.

GLENWOOD AVENUE CHURCH, Toledo, has been celebrating its silver anniversary this fall. Among speakers at an anniversary celebration were Dr. Virgil Zigler, medical missionary to India, who has been supported by the congregation since 1928.

E. RUDOLPH WALBORN

ROYAL BISHOP (left), Wittenberg senior from Wadsworth, Ohio, recipient of the 1951-52 Lutheran Brotherhood Scholarship, listens to Dean John N. Stauffer explain provisions of the award. Bishop is an honor student, campus leader, star end on Wittenberg football squad

CAMPUS

MUHLENBERG College's new president, to succeed Dr. Levering Tyson, is to be a Lutheran, the board of trustees say. In charge of college administration during the interim is a five-man committee: Board President George Balmer, Dean Sherwood Mercer, Treasurer Howard MacGregor, Faculty Members Morris Greth and Luther Deck.

NEWBERRY College President James C. Kinard believes "college athletics should be returned to the students . . . intercollegiate athletics, particularly among the larger schools, has become big business. College loyalty, untouched by the 'dollar mark,' will provide a better spirit, finer sportsmanship and a cleaner brand of athletics."

GETTYSBURG College students entertained their fathers at the 28th annual Fathers' Day week-end early this month. The parents attended the Drexel-Gettysburg football game, student programs and church services held in the gymnasium Sunday morning. President Hanson delivered the sermon.

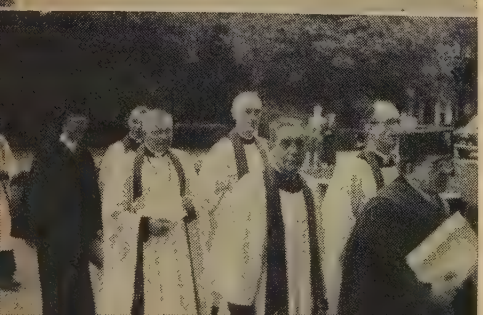
WAGNER College Chaplain Paul J. Kirsch recently dedicated a small chapel for private devotions in the main administration building. Adjoining the main auditorium, now a permanent chapel, the new room is known as Chapel of the Transfiguration.

ROANOKE College's 364-member student body is comprised of 80 Methodists, 66 Baptists, 49 Lutherans, 40 Presbyterians, 38 Episcopalians, 37 Roman Catholics, 13 Christians (Disciples of Christ), and 11 Brethren. Seventeen states, Korea and Brazil are represented on campus.

ULCA FOOTBALL SCOREBOARD

Friday, October 26
Georgetown at **WITTENBERG**

Saturday, October 27
Elmhurst at **CARTHAGE**
GETTYSBURG at Johns Hopkins
LENOIR RHYNE at Eastern Carolina
NEWBERRY at Wofford
MUHLENBERG at Delaware
National Ag at **SUSQUEHANNA**
THIEL at Washington and Jefferson
WAGNER at Ursinus



GETTYSBURG
SEMINARY
INAUGURATES

A NEW PRESIDENT

GETTYSBURG, PA.—Amid color, pomp and ceremony that comes to a theological seminary few times each generation, Dr. Harry Fridley Baughman was inaugurated the eighth president of Gettysburg Seminary on Oct. 4.

Delivering his inaugural address from the pulpit of the Church of the Abiding Presence, atop historic Seminary Ridge, Dr. Baughman pledged his administration to seeing "that the man of God may be adequate, equipped for every good work!"

"Whatever I may be called to do, whatever pursuits may claim my energies, I shall never cease to be at heart a parish pastor," the new president told a congregation of hundreds of churchmen from all corners of the ULCA. "And I must look at the task and the objectives of the seminary through the eyes of a pastor. I hold that the seminary exists for the church, even for the congregation—not the Church for the Seminary.

"That the man of God may be adequate, equipped for every good work" . . . shall be the guiding star of my administration. "Every item of policy shall be related to it, tested and determined by it. The seminary has no other reason for existence than this. Its primary business is to send into the life stream of the church, and so into the total life of the world, men whose character, convictions, bearing and very presence shall proclaim whose they are, whom they serve, and shall constrain the people among whom they move to say . . . 'I perceive that this is a holy

DR. BAUGHMAN'S inauguration, recorded in th
top to bottom) the Seminary choir, church dig
bottom left). At top right, Dr. Baughman pause
instructions to Facultyman Reginald Deitz, is in
of board of directors, assisted by Board Secretary
helps lead recessional from Church of the Abidi
Fry, Baughman and Wentz posed in front of L

man of God!' "

Prefacing his address with "gratitude and an overshadowing sense of humility" he paid high tribute to his predecessors, Doctors "Schmucker, Brown, Stork, Valentine, Singmaster, Aberly, Wentz." To stand in such succession, he said, "is a sobering thing . . . there were giants in those days!"

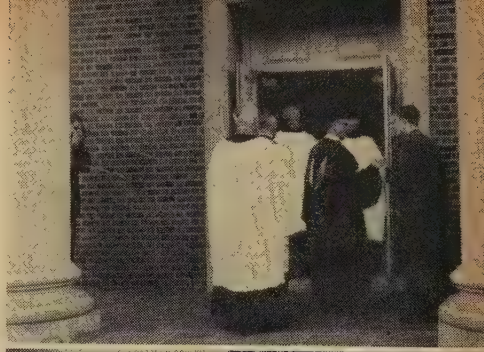
After discussing the ultimate goal ("that this people may know that thou art God") and the immediate task ("to interpret, nourish and heighten the sense of call") of the seminary, Dr. Baughman closed with a prayer that "as our seminary moves into the second quarter of its second century, it may move with confidence if its vision of purpose is clear, its dedication to Church entire, and its reliance upon the sufficiency of God implicit."

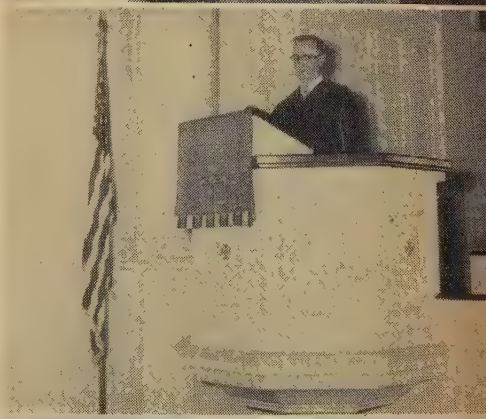
The inaugural procession, winding along the brow of Seminary Ridge, included over 100 leaders of the United Lutheran Church, official representatives from scores of colleges and universities, the seminary board of directors, and the faculty of the 125-year-old institution.

Included in the fore of the latter group were Dr. Abdel Ross Wentz, who resigned as president of the seminary July 31 after serving 11 years as chief administrator, and Dr. John Aberly, professor emeritus and Dr. Wentz's predecessor in the president's post.

Following the inauguration, luncheon was served in the Gettysburg College gymnasium to well over 600 persons. Principal speaker was ULCA President Franklin Clark Fry, who declared "what happens on this Holy Ground of Gettysburg Seminary affects the whole life of the church."

Listing the requisites of a good pastor, Dr. Fry said "the product of the seminary must be, first of all a theologian (how disquieting





s by the "Lutheran" photographer, show (left, nd faculty precede the new president (dark robe, as procession enters nave, to give last-minute by York (Pa.) Pastor Chester Simonton, president , delivers inauguration address, after which he e. After above pictures were taken, Drs. Simonton, for official inauguration photo (page 46)

DRS. SIMONTON, FRY, BAUGHMAN, WENTZ
. . . at Gettysburg Seminary inauguration

it is to see how many pastors shrink from discussing theology), a leader of worship, an educator, a prophet and an evangelist."

On the eve of the inauguration, the board of directors, along with friends and guests of the seminary, feted Dr. Wentz, paying high tribute to his "zeal, foresight, and consecration" to the task of guiding the seminary to "its present peak." Dr. Wentz will continue on the seminary faculty.

R. T. S.

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PENNSYLVANIA:

First Things First!

LANCASTER—For years delegates to East Pennsylvania Conference have "yearned wistfully for a conference convention at which inspiration would be primary, business secondary."

Early next week (Oct. 29-30) the dream becomes a reality, as, under the impetus of the Des Moines Faith and Life Report, conference officers have planned a symposium "how can we strengthen the faith and life of the local congregation?" Sessions will be held in St. John's Church here.

To be discussed are subjects such as ". . . in the use of the Means of Grace, in its appreciation of the liturgy, in its educational program, in personal witnessing for Christ, in its influence on the moral and spiritual welfare of the community?"

Discussants include Drs. Ivan Hagedorn, Edward T. Horn, III, Oscar Carlson, Pastors Reginald Deitz and Ira Fritz. Moderator will be the Rev. George Harkins, assistant to the president of the ULCA.

In announcing details of the program, Conference Secretary Henry Luffberry advised delegates to "prepare for a full hour of questions and floor discussions by reading the Faith and Life Report (ULCA Minutes 1950, pp. 528-34, 601-3), giving most careful attention to the text of the report rather than the recommendations."

Pastors Luffberry, George Bass and Richard Martin will discuss "spiritual complacency, spiritual resources, and spiritual fruit during inspirational addresses. Conference President Charles Trunk will preside and preach the communion sermon Monday evening.

R. T. S.

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WISCONSIN:

Money Picture Confused . .

MADISON—The financial picture in Northwest Synod is not clear! Benevolent offerings for the first eight months total nearly $273,000, or $12,000 more than last year this time! On the other hand, Northwest Synod President Paul Bishop, concerned over the $125,000 still to be raised for CHEY if the goal is to be reached by year's end, sent a telegram to all pastors.

SYNOD HAS OCTOBER, NOVEMBER, AND DECEMBER TO COMPLETE CHEY PROGRAM STOP IF WE GIVE EVERY MEMBER OPPORTUNITY TO HELP—SOME FOR SECOND TIME—WE ARE CONFIDENT OF THE RESULT.

Stewardship Secretary George McCreary visited all conferences last month in an effort to encourage pastors to make "these final three months count!"

FALL MEETING of Wisconsin Conference will be a "sheet and blanket" convocation at Pine Lake, the first time the owners have had a chance to see their conference-owned camp. Pastors must bring sheets and blankets as well as their lay delegates!

PRESIDENT BISHOP reports seven vacancies in synod; eight men are available in next spring's graduating class.

THIRTY-FIVE of the seminary students are married and present facilities have not been able to house them. The Seminary Board has taken an option on a $56,700 property, and has asked for a postcard vote of approval from the pastors. The plan is to rent apartments in the new house to 15 or 20 married couples for less than they would have to pay elsewhere. CHEY pledges,

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when paid, will defray the cost of the new apartment house.

THE REV. GEORGE B. AMMON, director of audio-visual aids, Parish and Church School Board, has been attending synod conferences and teachers' institutes.

Wisconsin hopes to collect at least ten carloads of clothing for the NLC Thanksgiving Clothing Drive.

NEW OFFICERS of the Wisconsin United Lutheran Sunday School Association include the Rev. Norman B. Nelson, Milwaukee, president.

THE REV. HAROLD E. CARLSON has resigned at Fort Atkinson to begin his new work Oct. 1 at Holy Trinity Church, St. Paul, Minn.

WANTED

Director of religious education and young people's work in a large city parish with unusual opportunities and modern equipment. Should have leadership personality and promotional ability in church school programs and young people's work. Please write, including personal details, experience, training, references and photograph to the Rev. Paul H. Krauss, c/o Trinity English Lutheran Church, 405 West Trinity Street, Fort Wayne 2, Indiana.

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Box K, Marion, Virginia

IN A RECENT banquet talk Chester Myrom, associate ULCA stewardship secretary, said, "Communism has a philosophy, a program and a passion . . . Christianity has a revelation and a great commission, but we Christians must develop more of the passion for Christ if the competing philosophy is to be halted."

THE REV. FREDERICK MACKS is the new pastor at Two Rivers.

Stewardship Secretary G. B. McCreary has a list of 130 boys and young men who have expressed their desire to become ministers.

A NEW ORGAN has been given to St. Mark's Church, Jefferson, by a member.

THE $150,000 BUILDING FUND drive at St. Luke's Church, Waukesha, went over the top.

PASTOR PAUL CLEMENTS, Mukwonago, recently received 41 new members, an increase of 50 per cent.

CHARLES A. PULS

DECEASED

Rev. David S. Hafer

The Rev. David Seymour Hafer, pastor emeritus of St. James' Church, Straw Church Circle, near Phillipsburg, N. J., died Oct. 8. He was 76.

Born in Chambersburg, Pa., Pastor Hafer was graduated from Mercersburg Academy, Gettysburg College (1901) and Gettysburg Seminary (1904). Following ordination he served pastorates in Scalp Level and Gallitzin, Pa., prior to accepting a call to the New Jersey congregation. He was secretary-treasurer of the Easton Ministerial Association, retired in 1949 after serving as St. James' pastor for 38 years.

Surviving are his wife, Mrs. Annie Hafer; a son, Luther S. Hafer, of Westfield, N. J.; a brother, George Hafer, and a sister, Ettie Hafer, both of Chambersburg.

Dr. E. E. Stauffer

Dr. E. E. Stauffer, former president of Midland College and of the Kansas Synod, and retired pastor of St. Paul's Church, Wichita, died Sept. 29. He was 79.

Born in Napiersville, Ill., he was grad-

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Springs of Living Water

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ated from Midland College in 1896 and rom Western (now Central) Seminary in 898 and ordained that same year. He served astorates in Wellington, Lawrence and Vichita, retiring as pastor of the last-named ongregation in 1947. Between 1919 and 922, he served as president of Midland nd was instrumental in having it moved rom Atchison, Kan., to Fremont, Nebr. His lma mater gave him two honorary degrees, D.D. in 1915 and an LL.D. in '46.

Surviving are his wife, Mrs. Elizabeth Becker Stauffer; a son, Norris Stauffer, of Vichita; a daughter, Mrs. Karl Lockstrom, f Lindsborg; four grandchildren and two reat-grandchildren.

The funeral service was conducted Oct. 2 n St. Paul's Church, Wichita, by Dr. T. Benton Peery, assisted by Kansas Synod President Ernest F. Tonsing. Burial was in Vichita.

ULC CALENDAR

26-27. Luther League Convention. Indiana Synod. St. Mark's Church, Indianapolis
26-28. LL Convention. Ohio Synod. Wittenberg College, Springfield

NOV.

1- 2. Woman's League, Gettysburg College. Annual convention. Gettysburg, Pa.
4. Brotherhood Convention. Indiana Synod. Grace Church, Elkhart
10-11. LL Convention. Kansas Synod. St. John's Church, Salina
13. Brotherhood Convention. North Carolina Synod. St. John's, Salisbury
13. Brotherhood Convention. Virginia Synod. College Church, Salem
16. Brotherhood Convention. South Carolina Synod. Wittenberg Church, Leesville
17. Brotherhood Convention. Central Pennsylvania Synod. St. Paul's Church, York

In Conclusion . . . . . .

WE ALL EXPECT ministers to give their full time to the work of the church. That's what they plan to do when they answer the call to the ministry. But it's always a welcome and warmly felt surprise when a layman is willing to take countless hours from his family and business for service to his church.

The strength of the church is that there are many thousands of such men and women in every area. Most of them are hardly known outside their own congregations where they give their service. A long time back I knew a young Sunday school teacher, for example, who made it his business to call repeatedly at a home where nobody went to church. Eventually a boy in that family began attending Sunday school—and a few years ago he was ordained to the ministry.

THE CHURCH IS ALWAYS on the lookout for faithful and capable laymen to take places on the boards and committees of synods and of the United Lutheran Church itself. There was such a man in St. John's Church of Jersey City, who became of value in the Synod of New York, then on the Board of American Missions of the ULC, and later on the Board of Publication. In 1944 he was elected treasurer of the United Lutheran Church (if you have already read page four of this week's "Church in the News" you know I'm talking about Henry Beisler).

In the army they give a man like that a silver star for service far exceeding the normal requirements of duty. Nobody on earth, not even Mr. Beisler himself, knows all about the personal sacrifice which has been just ordinary routine in his church life. Nobody could know but Mr. Beisler, because he keeps quiet about such things, and he himself doesn't know because he forgets about them as soon as they have been done.

You can probably guess that I like this man intensely. But so does everybody else who knows him well. He doesn't make any pretense of being a great man. His greatness is in countless thoughtful and generous deeds, which is the supreme test of Christian character. He has taken his Christian faith seriously every step of the way. God can make a lot out of such a person.

WE'RE GLOOMY over the fact that Mr. Beisler has decided that now is the time for him to give up his office in the United Lutheran Church, but it wasn't a surprise. He told me in Des Moines last October just after his re-election, that this was the last term for him. A man in the mid-60's begins to think about slowing down. I expect him to live at least 20 more years, but he can't manage that if he doesn't give up some work.

Mr. Beisler shakes his head doubtfully in my direction quite often. He doesn't agree with everything I write. And he will do more than shake his head when he reads this page. He is a modest individual and won't like this. But it's not only about him that I'm writing. I'm thinking of the multitude of men and women like him throughout the church and wish we could tell the stories of all of them.

If you ever get skeptical about the vitality of our church in this day, and think it's on the down-grade, travel around with me sometimes and meet the sort of people I'm speaking of. They will restore your confidence that God is in the midst of us, raising up people to do his will.

—ELSON RUFF

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